

Mathematical Question,

PROPOUNDED BY THE

VICEGERENT of the World;

ANSWERED BY THE

KING of GLORY.

Enigmatically represented, and Demonstratively opened.

By JOHN JOHNSON. *K*

I will incline mine Ear to a Parable, &c.

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L O N D O N:

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A

Mathematical Question, &c.

AMONGST a variety of pleasing curiosities, which in the bloom of youth attracted my attention, I found a peculiar taste to *mathematical studies*. I fancied myself qualified to answer hard questions, solve difficulties, and determine things abstruse; but in the course of my pursuits, I was accosted by an accomplished mathematician, who confounded all my skill, by propounding to me a question, stated in the following order.

There is a certain large country, formerly a kingdom, so rich and flourishing, that for excellency and dignity, it was the second in the universe; an island, situate in the midst of the temperate zone, and surrounded with the pacific ocean; free from all scorching heat, chilling cold, or molestation by storms; no barren land, unhealthful waters, or infectious air, were found therein; no pricking bramble, poisonous herb, or unwholesome fruit, grew therein; no ravenous bird, voracious beast, or venomous reptile, infested the land: it abounded with all the substantial blessings of life; and was embellished with all the beauties and decorations of nature. There was no deficiency of any thing that might conduce to the felicity of the inhabitants, who enjoyed uninterrupted health and peace, liberty and plenty.

This delightful realm was subject to the grand Monarch of the world, who honoured it with many gracious visits, conferred on it many royal favours, and granted the inhabitants all the privileges that were necessary to constitute them a free and happy people: and, to consummate their glory, a king of their own nation: he dignified in the throne, and crowned with glory and honour, the eldest prince of the blood; a person endued with amplitude of all natural perfections, a noble genius, untainted virtue, and of perfect stature, without blemish; and gave him to wife a royal princess, a perfect virgin, of exquisite beauty, accomplished with all the virtues, and amiable qualities, which adorn the female sex.

And for the safety of the state, because the coasts were not inaccessible, neither were the fortifications impregnable, and the prince was but young; therefore, the universal Sovereign recommended him, and all his subjects, to the super-intendency of his *grand Geometrician*; by whose infallible directions the universal empire is justly proportioned, and all the affairs thereof accurately regulated; whose representations are all stated in the exactest manner; his descriptions appear in the most curious figures, and all his rules are models of perfection: his draughts are a compleat system of rectitude and harmony, and his instructions are perfectly refined; so that he is a consummate pattern of absolute infallibility. No cause can miscarry that is directed by his counsel, nor can any people cease to be happy, so long as they yield ample subjection to his dictates. — This great master of science was appointed guardian, regent, vicegerent, or governor of the whole realm, to preside over, and inspect all the affairs of the prince and the people: to him they were accountable for all their actions; and, to prevent any infraction or confusion in

in the land, every circumstance was subject to his cognizance; and the tenure whereby all the inhabitants held their estates and enjoyments, was conformity to his most excellent prescriptions. Thus the beatific region was amply accommodated with every enjoyment that was necessary to perpetuate its felicity.

But a foreigner, of the race of the giants, who, for their rebellion against the King of kings, were banished from the royal palace, into the unilluminable desert, found means, in disguise, to enter this spacious country; and, by false pretences, and feigned address, obtained access to the princess; until, by subtle arts, and delusive flatteries, he prevailed against her chastity: so she committed adultery with him, and conceived by him. And, while she was advancing in her pregnancy, she prevailed against the virtue of the prince, so that he polluted himself, by committing adultery with her. For though she was his wife, it was adultery for a person in his station to have conversation with her, since she was so basely deflowered. And so it was, that he conceived by her, and they both became pregnant with the same thing, and brought forth a monster. As soon as this monster was born, the prince and princess fell from the throne, and had no more capacity to sway the sceptre, or maintain their dignity; for he poisoned, with his first breath, the man and the woman who brought him forth: all their excellent qualities were corrupted, all their beauties deformed, and all their glory laid in the dust. They died a lingering death, in exile, shame, and sorrow; and their names have been had in execration throughout the world ever since.

The form of this unnatural production was so horrible, as astonished every eye that beheld him; his roaring so hideous, as made every ear tingle that heard it; and his smell so nauseous, as made every

every one sick where the scent came ; and he grew to such an enormous size, that his shadow filled the whole land with darkness ; and so invincible in his power, that no army upon earth was able to withstand him ; and he became so voracious, that he spread death and destruction wherever he came ; swallowing up men and women alive, devouring every living creature, and making the whole land a desolate wilderness.

But, notwithstanding the horrors that appear in this monster, the mischief done, and misery introduced by him, which manifestly prove him to be an enemy to nature ; yet, he is such a master of enchantments, and has such delusive art of disguising himself, and infatuating the people, that he has drawn all the inhabitants of the land into a confederacy with him, to break all the measures of the governor : and they accordingly have cast off all allegiance to, and despised all the admonitions of, their faithful guardian, and are in open rebellion against him. They, like a distracted banditti, follow their mortal foe, and execute his cursed projects ; while he is sporting himself with their wretchedness ; distressing them with all kinds of torture, and destroying them by all kinds of death. None escape him, of whatever condition, age, or sex they be ; he tyrannizes over all. And every creature, that is subjugated by him, must fall a prey to his rapacious fury, and is destined to inevitable destruction.—And, if he be permitted thus to proceed, there will not be left alive a soul to breathe in the whole land.

Wherefore, the design of the ensuing question is, to discover, whether there be a possibility of any expedient being found, to stop the ravage of this horrible monster, to prevent the direful effects of his tyranny, and save the country from total ruin.

The QUESTION stated.

The first part,

Is to give an ample description of this monster, in those particulars wherein he appears formidable.

1. His dwelling-place.
2. His form.
3. The number of his limbs, and members of his body.
4. His measure, in height and thickness.
5. The weight of his whole massy bulk.
6. His strength, what it is, and where it lies.
7. The loudness of his voice.
8. His poisonous nature.
9. The depth of his crafty policy.
10. His weapons, and manner of fighting.
11. The victories he has gained, and the dominions he holds.
12. His age, how long he has lived, and shall yet live.

The second part,

Is to give a just estimate of all the mischief done, and all the damage sustained through his usurpation.

The third part,

Is to find a person of accomplished merit, and perfect qualifications, sufficient to attack, vanquish, and totally destroy this monster.

The fourth part,

Is to demonstrate how full reparation may be made, for all the injury done, and all the misery brought in by him; so as that the governor of the country may sustain no loss or dishonour thereby.

When this master of skill, first laid before me this question, I looked upon it with an air of disdain, as being a matter too easy to be made the subject

subject of serious attention ; and thought to solve it, as a diversion only : but having pondered a while thereon, and finding some difficulties arise, I asked him, whether he himself was the projector ?

But (in reply) he asked me, what conceptions I formed concerning it ?

I told him, I took it to be an enigmatical problem, proposed to puzzle, or try the skill of the ingenious.

But he gravely replied, that it was not fiction, but reality ; that the matter was too serious to be made a *droll of wit* ; and that a determinate solution was a concern of the utmost consequence.

I asked him, whether it immediately concerned himself ?

He told me, he himself was the rightful Governor of the country, which this monster had so long infested ; and that all the damage done, was against his honour ; to the injury of his government, and the destruction of the subjects under his jurisdiction.

I asked him (since he was Governor) if it was not in his power to resist, and expel the monster out of his dominions ?

He told me, it was utterly out of his power to destroy him, to stop his progress, or prevent the effects of his fury ; otherwise he would not have suffered him to proceed in his violence, to that outrageous degree as he had done : for, before this monster was born, he took all proper measures to prevent any such unnatural birth ; and, as soon as he was brought forth, he pursued him with the utmost diligence, to seize and destroy him, but unsuccessfully ; and, since he grew so formidable, he had still continued to use all possible means, both offensive and defensive, to prevent his destructive measures ; but the utmost success he had ever been able to obtain against this deadly enemy, was only, at some times, a little to retard his rapidity,

pidity, but never to withstand his force; but, in spite of all his endeavours, the whole land was become a prey to this tyrant; not a creature had escaped, but what either followed him as a willing slave, groaned under thralldom to his merciless cruelty, or had already perished by his insatiable voracity. And, since it appeared utterly impossible for the Governor to save the life of one of his subjects, he was determined to vindicate his honour, and defend his right some other way; for which reason he presented to me this question, requiring a determinate answer.

Upon this, I began to deliberate on the question with more close attention; but the more I examined it, the more difficult it appeared; and I began to be convinced of my mistake, in imagining it a mere *puff of pedantry*: for I found it truly intricate; not only far surpassing my capacity, but astonishing to my mind; whereupon, I offered to return it again to the Governor, desiring to be excused.

But he told me, he could not accept any excuse, for he was determined to have justice.

I asked him how he could expect justice, where a tyrannical and invincible monster reigned.

But, with a fire in his countenance, which made my heart tremble, he replied, that altho' he had not power to withstand the ravenous destroyer, he had power to deal with his own subjects, who had rebelled against him, in giving succour to, and forming alliance with, such an enemy; and inasmuch as I was one, that did of right belong to his jurisdiction, but had been found in those treasonable practices, I might expect condign punishment, if I did not give a definite answer to the question.

At this sentence I began to be seized with an uncommon horror; for I was aware that I was conversing with a person, not of common cha-

rafter; and tho' I could not form any just conception of his meaning, yet my heart smote me, upon the remembrance of some past transactions; so that I was convinced, it was something more than fiction; and I set myself to ponder the matters laid before me, with the utmost seriousness: but, in ruminating on this deep question, I found the more I attempted to find a solution, the more I was embarrassed; the more expedients I tried to discover the mystery, the more I began to despair of a possibility. My heart fainted, my flesh trembled, and my countenance was turned to paleness; I was filled with a multitude of strange conjectures, all which turned to my confusion, but none to my relief. The sublimity, and tremendousness of the subject, over-powered my mind, so that I was obliged (for awhile) to quit the study, endeavouring to relax, and compose my mind as well as I could, but the impression it had made upon me, prevented me from having much repose.

In this distress, I began to reflect on my former vanity, in imagining myself able to number the sand, to weigh the mountains, to sound the depth of the seas, and to measure the heavens; to describe the magnitudes, distances, and revolutions of the planets; and to solve the most abstruse problems, relating to terrestrial operations, or celestial signs; which was (now) an extreme mortification. But the most piercing, was the levity and contempt with which I first looked on the question before me; by which I found my understanding confounded, and my pride laid in the dust.

Bye and bye, I made another essay, to work out a solution, but finding myself at the greatest non-plus, my mind began to be filled with resentment, and I complained of the Governor's severity, to insist on my performing a task impracticable.

Then

Then the Governor turning upon me, with lightening in his eyes, challenged me to prove my charge against him: telling me, that tyranny was not in his nature, but justice was his *element*; and he would convince me, that his demand was just and reasonable; and if I failed in the performance, I had nothing to expect but death, by a most righteous and unalterable determination.

Upon this I trembled and fell at his feet, confessing the injustice of my complaint; intreating him to allow me time, promising the utmost application. I also earnestly requested his assistance, for my better information into the nature of these things, hoping I should be able to satisfy his demand.

But, concerning the time, he gave me no answer at all; concerning the state of the question, he told me, the two last branches could never be solved, unless the two first were duly understood; notwithstanding, the solving of the former would not be of any benefit, unless the latter could be fully demonstrated; that, as to the first two parts, he was perfectly acquainted with them, in every punctilio; nor was it possible for any thing relating thereto to escape his cognizance. And according to the best rules of calculation, he had stated the whole account, in the most accurate order, in his *book of records, and tables of proportion*; which, for my better information, I was at full liberty to peruse. But as to the last two parts, (tho' it would be greatly to his honour and satisfaction, to have them solved) they were utterly beyond his line. He had never been able to penetrate into the least branch thereof, or to discover whether a solution was possible or not; nor could he give me the least assistance therein.

This answer was so pathetic and circumstantial, that in deliberating thereon, it made my heart

faint, my blood chill, and all my bones to shiver. Nowbeit, I pretended great submission to the Governor, (for tho' I loved him not, I dreaded his resentment) and feignedly set myself upon a very diligent search into all the rules he gave me; but I was prepossessed with such despairing thoughts, that I made very little proficiency; even in those things which were stated in a very intelligible light.

But a conceit came into my head, (which, for a while, yielded some relief to my imagination,) viz. that he was only a subordinate Governor, with a limited power, and that his threatenings might exceed his authority, and that by appealing to superior authority I might find redress, so as to escape his severity, altho' I did not answer his demand; whereupon, I began to make such enquiries as these, concerning him; viz. Who is this Governor? Whence did he receive his authority? How far doth his power extend? &c. To which I was answered, that he was the King's vice-gerent, one of his household, and inseparable from his family; that he had full power of life and death, and from him there was *no appeal*.

Then the Governor, with all the serenity of a Judge, and with such majesty as seemed to spread death thro' all my powers, told me, I should know his authority; then calling for his secretary, I felt a shock like that of an earthquake; and immediately the door of a certain apartment was burst open, from whence a certain person sprang forth and made obeisance to his Highness, who familiarly received him. This person was my domestick companion, whom I had formerly treated with much insolence, using him as a slave to bear my burdens; and when he protested against my proceedings, I would not suffer him to speak, but often attempted to strangle him; and, at last, found means to confine him in a dark vault, having fastened

fastened the doors with bars of iron. It is not to be expressed, nor scarcely to be conceived, how surprising this shock was! But much more so, when I observed how his mein was altered, and perceived that he was the Governor's Secretary.— Then he bid him produce his accounts, and he laid open a train of accusations against me, conceived in terms so strong, and delivered in expressions so emphatical, that it was like so many arrows of fire piercing my heart. Likewise, the burden which I formerly obliged him to bear, he now fixed unmoveable upon me, which I found an insupportable weight: I trembled under it, and was not able to stand, and to remove it I found impossible.—The Governor also called his executioner, who took and bound me with chains, beat me with many stripes, and cast me into a horrible dungeon: during these proceedings, I cried for mercy, but in vain; for the Governor assured me, that as his authority did not admit of any appeal, so neither did his severity admit of any *mitigation*: therefore, I was committed to the vigilant inspection of the secretary, and the unrelenting rigour of the executioner; confined in a dark prison, bound in strong chains, and crushed under the weight of an insupportable burden, which did not admit me to move any way, to get a little ease. And if I made any complaint, the secretary would silence me, by reminding me of my former conduct; upbraiding me in the most piercing manner, and galling me with such grinding accusations, as even to tear my heart to pieces: and then I was sure to feel most dreadful lashes from the executioner, so stinging as none can describe, but those that have felt his stripes.

In this deplorable condition I sustained a variety of inexpressible tortures; sometimes wrecked with anxious thoughts concerning the question proposed,
debating

debating in my mind whether there was any hope, or possibility of finding an answer, thereby to obtain my liberty; sometimes sinking down in distress, weariness, and despair; sometimes swelling with rancour against the Governor, and sometimes restlessly desiring to abandon my mind to an insensibility, thereby to forget my wretchedness; but the most distracting thought, was an apprehension of the Governor's return, to call me before him, concerning which I was in perpetual suspense, as I could not obtain the least hint of certainty relating to the time; nor had I any room to expect any further respite; but that the indictment exhibited against me by the secretary being fully proved in open court, I should receive the sentence of the Governor, be cut asunder by the executioner, and my carcass cast out to be devoured by the monster; for that is the *law of the country*.

In these circumstances I continued, till my spirit was exhausted with anguish and distraction, and my heart was hardened through vexation and horror; and I began to conceive hopes of obtaining relief by the assistance of the monster, inasmuch as the Governor had not power to destroy him. And as I had formerly been strongly attached to his interest, and had never violated my allegiance to him, he was ready to give me all the aid in his power; but it was thought expedient to be done without noise; therefore he sent me his apothecary with some mollifying ointments, hoping thereby to enable me to slip my chains. And by these I found some present ease, so that I began to fancy I should outwit my keepers, and creep away; but, after all endeavours, I found my chains *inextricable*.

Thus disappointed, he sent me a cunning pick-lock, with some instruments very artfully contrived, to loose my chains: when I saw the subtilties of these inventions, I thought the right expedient

pedient was found, imagining the device sufficient to unravel the most intricate gordian knot; but, upon trial, I found my expectations disappointed, for my chains were cemented *beyond the reach of art.*

Then I began to be in deep despair, but my master encouraged me once more to try another stratagem; so he prepared me an anvil, and chose some of his own servants (who appeared best qualified for such an enterprise) to attend me in disguise, as often as possible with files, and sometimes with hammers, or other instruments, as opportunity should serve, hoping to wear off my chains in time: but all means were ineffectual, for my chains proved *infrangible*. Neither could this work be done so silently, as to escape the vigilant observation of the secretary, whose accusations were like the stinging of an adder, and his rebukes like the biting of a serpent: and whensoever I awaked his resentment, he awaked the executioner, whose strokes were like the torments of a scorpion.

At last, finding all stratagems vain, and being quite tired out with pains and disappointments, I began to grow desperate; and the monster, flaming with malice against the Governor, hoping (by open force) to vanquish my keepers, break the prison, and carry me away in triumph, resolved to appear in person with all his might; which he did, and approached in the most formidable manner, and proceeded to the attack with the utmost fury, and with great success; for he cast up such banks, that the secretary was buried under them, and made such a terrible fire, that I imagined the foundations of the prison gave way, and the smোক darkened the air, so that the executioner was obscured from my sight, and I thought he had been fled: I also fancied my chains had been broken, and was ready to shout for victory. But on a sudden the Governor,
appeared,

appeared, with a glittering sword in his hand, and with a voice like thunder, called the secretary, who straight arose out of the rubbish, and the executioner appearing close by me, struck me such a blow, as made me lie like one dead, expecting instantaneous destruction: then the monster appearing disconcerted, marched off; but I remained in the most invincible fetters, under the most pungent torture, encompassed with the most amazing horrors.

I now gave up all hope; all thoughts of finding an answer to the governor's question ceased, and all expectation of deliverance vanished; nothing but apprehensions of inevitable ruin possessed my breast. But, after some time, my old master proposed another expedient for my relief, by sending his orator, in disguise, as an ambassador, to intreat, or negotiate with the Governor, for my deliverance. This orator interceded for me like an accomplished rhetorician, with all the alluring terms of sophistry, with many specious promises and proposals to make, or comply with any conditions that should be required; and delivered himself with so much eloquence, good temper, and pompous appearance, as seemed to attract the attention of the secretary; and I fancied he began to look favourable upon me, which I took for an indication, that the Governor inclined to accept of terms. I likewise imagined, that the executioner began to treat me with more gentleness, which I conceived must proceed from some milder orders from the Governor. Thus I sunk into a fond dream; for being brought so low by the fatigues I had suffered, a little relaxation easily composed me to sleep: but upon my awaking, I heard the Governor reply to the ambassador, that all proposals were vain; for justice was his province, and he should for ever be found inexorable. But this
ambassador

ambassador (with all elegance of stile, and softness of address) continued to urge for further audience; the Governor stepping to him, plucked off his garment, whereby his nakedness was discovered, and he appeared such an ugly deformed creature, as fully betrayed him to be a limb of the monster: when finding himself exposed, he sculked behind a thicket, like a dog that had done mischief.

Upon this sight I fainted away, being fully convinced of the *justice, penetration, and inflexibility* of the Governor; knowing that to escape from him is impracticable, and to answer his demand is, to me, impossible; and unless some deliverer, or deliverance, should appear, which to me is yet unknown, I have no resource left, but am inevitably bound over to destruction; inextricable bondage, exquisite pains, and insupportable terrors, are now my fixed portion, where I lie *comfortless, friendless, helpless, and hopeless*.

Now, my confinement was more severe than ever; I was deprived of all liberty or power to act or move, only to gnash my teeth, gnaw my tongue, and torture my own mind: I saw nothing but darkness and dismal spectres; I heard nothing but roarings, thunders, and doleful groans; I felt nothing but chains, bars, sickness, and pain; I smelled nothing but stench and nauseousness; I tasted nothing but gall and wormwood: in this condition, without relaxation, I languished many days, perpetually expecting my final execution. At last I was alarmed with something, which I apprehended, like musick, at a great distance, which attracted my attention, and awaked some sensation of pleasure; though I could not understand the sound distinctly; but as I listened to hear it, it seemed to draw nearer, and I plainly perceived it was the sound of a trumpet. The meaning of it I could not conceive, but I found

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the hearer it approached, the more my passion was excited into an ardent desire to know whence it came, and what it might portend. While my soul was thus alert in attending, the sound continued advancing, and raising some faint joy in my heart, rather from the sweetness of the melody, than any reason I could render for my taking comfort; until it approached so near, that I heard three blasts distinctly sounded, and in the sounds I heard these three words pronounced, GOOD-WILL, PEACE, PARDON: these words seemed to give some reviving to my soul, and I lifted up myself to hearken if any thing further would be expressed; when the trumpet seeming still nearer, I heard three blasts more, pronouncing these words, LOVE, WISDOM, POWER. Upon this I found a sweetness of joy seize my heart, though I understood not the meaning, but still gladly attended to hear the sound repeated: bye-and-bye I heard the trumpet exceeding loud, as it were, just before the prison-gate, founding three alarms, expressing these words, REDEMPTION, RECONCILIATION, SALVATION.

These words came with so much power, that they spread new life through all my faculties; I felt the foundation of the prison shake, and a window (which before was close shut up) burst open, whereby light shined into the prison; for I perceived a strong wind joined with the voice, which made way wherever it touched, though I knew not whence it came, nor whither it went; but by this means I enjoyed some light, and found opportunity to look about, to see whence the joyful sound proceeded; and seeing a man standing before the gate, with a banner displayed in one hand, and a trumpet in the other; I asked him who he was, and what was his design?

He told me, he was the King's messenger, sent to proclaim good tidings.

I asked

I asked, What King?

He answered, King SHILOH.

I did not know any King of that name; therefore I desired to be informed who he was, of what line or family, and in what realm was his dominion.

He told me, that he was the only Son of the universal Sovereign; a Prince of such excellent dignity and merit, that he was made Lord-chancellor in his Father's court, and intrusted with the direction of all the affairs of his empire; and his mother being a native of that (once happy, though now miserable) country, he had a natural and indubitable right to the sovereignty of the realm; which, since the other prince had lost, and the Governor was not able to recover, his Father had appointed him, to take into *his own hand*.

Then I enquired what good news he brought?

He answered, healing to the broken-hearted, liberty to the captives, opening of the prison to those that are bound, relief to them that are ready to perish, comfort to all that mourn, and to proclaim the joyful year.

The balsamick influence which these words had upon my soul none can know, but such as have been in the like condition, and favoured with something of the like kind!

I asked him, if he had authority to perform such great things?

He answered, that he was the King's herald, sent to publish the glad tidings of his good pleasure, in those places where his Majesty designed himself to come, in whose hand alone the power was reserved.

I asked, if the King was to come that way?

He told me, it was the King's delightful employ, to visit the most desolate places, to seek out such as were in distress, and to deliver them; and for that purpose had sent his royal proclamation,

that every poor wretched prisoner that should hear the news, and wait for his salvation, might be delivered from all bondage or misery whatsoever.

Then I asked, if the King did not insist on some conditions, to be performed by the persons to whom he would grant such favours? for I knew it was not in my power to do any thing, but must perish.

But the messenger told me, the redemption was *free* to such as have no power, wisdom, riches, or any thing to recommend them; it being beneath the honour of his Majesty to make terms with poor miserable slaves, but to deliver them freely, of his own royal beneficence.

I further enquired, if his royal bounty was not confined to some particular favourites, so as that many may wait for it and be disappointed?

He replied, that such blessings as the King bestowed might well be esteemed *peculiar favours*; but that none was ever rejected who gladly accepted his bounty: and if there were any who were not favoured with it, they were such (only) as did not seek it. But that it was reasonable to suppose, his Majesty's wisdom would bestow his favours where they would be received with gratitude, and upon such persons whose circumstances rendered the benefit necessary and acceptable; as gifts, not to the rich, but to the poor; deliverance, not to persons at liberty, but to those that were bound; healing, not to the whole, but to the sick; provisions, not to the full, but to the hungry; and there was no other restriction in the King's bounty. That is, though it is not given to such as never saw their need, and consequently do not desire, but despise it; it is richly extended to every one, who (through his Majesty's goodness) is made willing to wait for, and thankfully receive, such bounty; so that none ever was denied, who earnestly desired the blessing. — Therefore, as no person ever had reason to complain

plain of *injustice* in the Governor; neither had any person the least reason to complain of the *want of generosity* in the King.

I gave audience to this word with all my external and internal powers: and as I found the words, I eat them; for they were as cold water to a thirsty soul: but when I heard mention made of the Governor, I made a pause, and asked him, if there was any intimacy between the Governor and the King his master?

He told me there was an inviolable friendship between them, inasmuch as that the one never did any thing in opposition to the other. But the King ratified all the acts of the Governor, and the Governor approved all the edicts of the King.

I replied, how then can the King set any one at liberty from his bondage?

The herald answered, tho' the King is an invincible warrior against his enemies, he never uses hostilities against the Governor of this country; but all things are done by means so amicable, as to issue in their mutual honour and satisfaction.

I then enquired, whether the King had so much influence, or interest in the Governor, to bring his inexorable disposition to become flexible? or had the Governor a right to resign his commission into his Majesty's hand during his stay?

He replied, that the Governor's authority was *perpetual*; nor would the King ever offer him such an indignity as to recall his commission for a *moment*; neither would he ever attempt to obtain the least mitigation of justice from his hand, which would be a dishonour to the King himself, since all the rules and decrees of the governor are according to the King's own heart; and whatsoever is done by either of them is for the reciprocal honour of them both.

I asked him, how this could be, and yet that
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the King should deliver a condemned wretch out of such a deplorable condition as mine was ?

He answered, by making ample satisfaction to all, and every individual, of the Governor's demands ; so as that the Governor himself should acquit, and honourably discharge, the criminal from all his offences, and fully cancel every indictment exhibited against him, and at the same time secure his own prerogative, his honour, and his justice, *inviolate*.

In this declaration I apprehended such a beauty, that it was like the most salutary cordial to me ; and I began to enquire when the King would arrive ?

He answered, that the precise time was in his Majesty's own breast ; but that he was well acquainted with my condition, and never made any delay in time of necessity, or ever suffered any one to perish that waited for his salvation.

I told him my case was so desperate, that if I had not speedy relief, I could not live.

He encouraged me not to fear, but wait for the arrival of his Majesty, who, perhaps, might be nearer than I conceived ; and, probably, I might observe something to my consolation, if I pleased to take a deliberate view through a perspective, which he presented to me.

With eager joy, and intense application, I endeavoured to look, according to his direction. I found the telescope exceeding clear, and curiously fixed ; and though it was too extensive for my hand to guide, it was directed to my eye with surprising exactness, by an invisible hand, (which afterwards was matter of much contemplation and admiration, though at the time it almost escaped my observation, through the amazing prospect which saluted my eyes, and the delightful entertainment I found therein ;) and, upon a very delectable

lectable mountain I saw a person of a most splendid appearance and exquisite beauty: such a sight my eyes never beheld before; nor is it possible for any to describe it, except such as can speak with *new tongues*; and such a transport of joy was raised in my soul as I never felt before; nor is it possible for any to feel the same, but those that have seen the same sight! and such a flame of love arose in my breast, towards the person, as I had never felt; nor can any soul feel the same love, unless it be to the same *object*.

When I had beheld this sight, and feasted my eyes, and all my passions, with the effulgent glories and ineffable beauties of this shining one, and had considered the amity between the Governor and this glorious Prince, all my old enmity against the Governor vanished away: for as the flame of love kindled more and more in my heart towards the King of Glory, it also produced sincere regard, and high veneration towards the Governor. I thought of him with delight, and was fully convinced, that all was equal, just, and good, that he had done to me; yea, I was satisfied, that if I was to die by his hand, I must justify him and love him; for I could not desire to live at the *expence of his* ^{life}.

Then I laid before the messenger all my ^{troubles}, how I had been embarrassed with that intricate four-fold question, and the misery which he renewed; intreating the best advice in my present circumstance.

To which he replied, that as to the two last parts of the problem, none in heaven or earth could touch upon them, save that King of Glory. But respecting the two first parts, the Governor had rules to illustrate them, which I might have had opportunity to have seen already; though none were able to form such just conceptions of those rules, or understand them in such a *perspicuous* light,

light, as those who had their intellects enlarged, through acquaintance with the glorious Prince.

I told him, I had seen those rules, and wearied myself with poring on them, but could make very little of them, only what quite puzzled my understanding.

He told me, it was my *enmity to the Governor* that prevented success in my searches; for that he could appeal to myself, if I did not find much pride, enmity, murmuring, and reluctance, and that I wanted a good-will in my enquiries.

I confessed, what he said to be true, but that I now found a real *change in my disposition*.

He told me, that since I found my mind well affected to the Governor, the study of his records would become pleasant: and that while I waited for the King's approach, it would be necessary for me to inform myself the best I could, in those things wherein I had opportunity to be instructed; for the more I was acquainted with those two first branches, the better I might understand, and with more pleasure take in, the solution of the other parts, whensoever it should be the King's pleasure to favour me with it.

I was fully persuaded of the seasonableness of this advice, and I set myself (in earnest) to examine the riches given me by the Governor; and when I began to attend to it with affection, approbation, and cheerfulness, I found the paradoxes open, with an *intelligible consistency*, through the whole system.

But when I entered into a close perusal of these records, and began to form just conceptions of the things therein contained, to view them in a true light, and deliberate thereon with understanding; I found it not only the deepest study, but attended with the most *awful considerations*, that ever my thoughts had been employed in. All the anguish and terror which had distressed me heretofore, did
scarce

scarce bear any comparison with the tremendous aspect now before me; the hideousness of the monster! the devastation made by him! the majesty and justice of the Governor! and the inexpressible misery of my own condition! appeared so amazing as no heart can conceive, save those who have had a distinct view of these things: and had it not been for the comfort I had received from the King's messenger, the light which was opened into my dark situation, and the prospect I had of the King's person, it had been impossible for me to have survived, without falling into distraction or desperation.—And frequently, when my very soul was overwhelmed with deep enquiries and shocking discoveries, I should be roused up by the melodious sound of the trumpet, which would transport my mind, and relieve my weary spirits: for the herald continued often to pass that way, with whom I had frequent conferences concerning the King, his person, grace, glory, and expected approach. And sometimes I had the prospect of his beauties and excellencies repeated to me, which afforded comfortable meditations in my weary hours. Thus I was refreshed and supported, while searching into the profound *rules of justice*, and dark *abyss of misery*.

I found the questions and solutions stated with the utmost accuracy and coherence, but so deep and extensive, that all my powers were absorbed in the discoveries; for my faculties had never been expanded to a capacity for receiving things so *sublime*. And I was convinced, that the most profound problems I had ever exercised myself upon were mere childish toys, in comparison of this: yet, by diligent application I arrived at a considerable degree of distinct understanding, both in the description of the monster, and the effects of his outrages: but a perfect knowledge I could not ob-

tain; for I continually found, the more discoveries I made, the more *profound* and *unsearchable* the mystery appeared.

In this condition I continued for a season, sometimes close engaged in this necessary study, and sometimes seized with fear, and crushed down with dark apprehensions: for tho' I had received much comfort, I was still in bondage, and I began to think the time very long, insomuch, that I was often ready to give up all hope. For, notwithstanding the manifest tokens of mercy, which I could not forget; yet, I was frequently much intimidated with suspicion of its being a deception; especially, when my mind was fatigued, and my spirits low; or when I had continued some time without a repetition of my former comforts; then I should be ready to draw the most uncomfortable conclusions; for my mind was too weak, to retain the satisfaction which I received at one time, so as to be a support to me at another.—At some seasons, all my fears would be dissipated, and my mind elevated with great joy; both upon the remembrance of the first joyful discoveries, fresh soundings of the trumpet, and fresh views of the King's majesty. And as the sound grew more clear, and the prospect still more distinct and glorious, I judged the King was making some nearer advances; so that my joy would be unspeakable, until some dusky cloud would overspread my mind, and cast a gloom upon all my conceptions; or, some fresh discovery of the monster's horrible aspect, would arise before me; which would chill my very heart, and strike a piercing shock through all my powers. Thus my soul would be filled with fears, doubts, and questionings; but when I could enjoy a fresh manifestation of the King's beauty, grace, and near approach, all my fears would vanish away.

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The reason of these waverings and hesitations, I conceive to proceed, both from the weakness of my judgment, and the instability, or imbecility of my inward powers.---As to the former, the discoveries I had of the King, and his designs, carried such demonstration of love, mercy, faithfulness, and sufficiency, that there was not the least reason to distrust the accomplishment of all that the herald declared; but the darkness, and contractedness of my understanding, prevented me from forming clear and distinct conceptions, or digesting those things in due order.---As to the latter, my mind was so weak, that when I was favoured with those manifestations, I found myself filled with such extatick joy, that at these seasons, I had not the least suspicion of a delusion: therefore, I did not employ my understanding (as I ought to have done) in scrutinizing into the nature of what I heard and saw; whereby, I might have been better established; but taking all for undeniable fact, (nor apprehending any need of close enquiry, concerning the reality, or fictitiousness thereof) while I found myself in the enjoyment; I should find myself quite at a loss at other times, when those enjoyments were withdrawn: and when some horrible appearance presented itself, and I was fainting with weariness and impatience, I was not able to form any just conceptions, nor make any proper reflections upon those things which had formerly given me comfort, but were not present before my eyes. For then I should be filled with a multitude of thoughts, of the possibility, and probability of a deception; and of the miserable mistakes which many have fallen into, by taking fancies for realities, &c. And I should fall into doubts and questionings, concerning the propriety, or ambiguity of the things which I had seen and heard; as, whether the bles-

things I had hoped for, were only for others, and not for me; whether the good news brought by the herald, were to be confided in; whether my miserable state, and earnest desire of deliverance, had not induced me to impose upon myself, by confirming things in my own favour, contrary to their natural intention; whether the real favours which I did enjoy, ever since the light was opened into my apartment, were granted by the King's order, as a preparative to my full deliverance, or only a relaxation granted by the goaler, before my final sentence, &c. And amidst these mutual debates, all my faculties would be so enveloped, that I could not come to any fixed determination, nor reason conclusively upon any thing, relating to my present circumstances; nay, sometimes my spirits would be so far exhausted, that I was ready to doubt, whether all that I had seen and heard, from whence I had conceived hope or comfort, was any more than a fond dream. — Thus for want of clearness in judgment, and fortitude in mind, I should be in the greatest suspense, even, after receiving the fullest demonstrations, and after enjoying the richest consolations.

But, in all my doubts and waverings, I never wavered in this one thing, that if ever I must find relief, it must be by the *King alone*; and that there was no possibility of help in any other. Therefore, whether my hope was stronger or weaker, or my comfort more or less, it was only according to the encouragement I received, or the discouragement I formed to myself, concerning his Majesty's sufficiency, good-will, near approach, &c. For I neither expected, sought, nor desired deliverance from any other. Yea, I found such a flame of love, and my soul so powerfully drawn towards him, that I should sooner have chose to perish at his feet, than that any other should claim the glory of my deliverance; and in my most joyful hours,

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the height of my ambition, was to wait on his Majesty all the days of my life; for I thought, if I was at full liberty, and must not enjoy the favour to attend on the King, it would be as great a distress to me, as any thing I ever underwent, for he had truly conquered my heart with his love; and if I did not enjoy comfort and satisfaction in him, I enjoyed it no where at all: for though my spirits would sometimes grow flat, and exceeding low, thro' drowiness, weariness, and discouragement; whensoever I received any fresh consolation, it was from him alone; and whensoever I enjoyed any good degree of vivacity, I still found my mind intensely fixed upon the glorious Prince, waiting for the happy hour of his arrival, to see his beauty, and enjoy his salvation.

At last the trumpet sounded exceeding loud and distinct, as it had been talking to the intellectual powers of my soul; and light shined around me exceeding clear, as it had been the beams of the sun in the meridian altitude; my soul became exceeding alert, all my faculties were expanded, and all my passions took fire! and I saw the King himself approaching the prison-gate.—The appearance was so superlatively glorious, that I melted away, and there remained no spirit in me: I was not able to sustain such a conjunction of joy and glory, and I fell at his feet as dead. But he laid his right hand upon me, and said, *I am the first and the last.—I have the key of David, I open and no man shutteth, I shut and no man openeth.—I say to the prisoners, go forth; to them that are in darkness, shew yourselves.*

Then I was strengthened and arose, and stood upon my feet, but I was not able to behold his glory; for his beauty, and the majesty of his countenance were so overcoming, that I was obliged to turn away my eyes.—But there was a person along
with

with him, (who for quality, was equal with his majesty, but not clothed in the same garments,) whose office is, to attend the King in all his enterprizes; to attest and seal all his edicts, to dispense all his royal bounties, to illustrate the glory of his majesty, and his kingdom, and to interpret all mysteries belonging to the state; whose dignity and authority, I cannot find words to express: but, because all the counsels of the court, all the circumstances of the subject, and all transactions in the state, came under his cognizance; I shall call him the *King's secretary*. This is the person who directed the King's trumpet to my dismal cell, and directed my eyes to take a prospect of his Majesty; with many other kind offices, which I have been favoured with, tho' I knew not whence they came. He now anointed my eyes and my ears, and gave me a strengthening cordial; whereby my eyes were enabled to *behold the King in his beauty*, my ears to hear tremendous voices, and my heart to meditate terror. And I lifted up my face and looked stedfastly upon the King.

Then the King asked, What was my request?

I answered, That it might please his Majesty, to consider my condition, and deliver me from my bondage.

He asked me, Whether I understood my own condition?

Then I laid before him my distress, as far as I was capable of describing it, and told him, I had no expectation from any, but himself; being sensible, that I must either be saved by his goodness, or inevitably perish. And therefore, I earnestly implored his compassion, in case he did not find my condition too hopeless to admit of relief; but, if that should be the case, I was willing to die at his feet.

To

To which he replied, *Is there any thing too hard for me ?*

From this word I took courage, drew near, and took hold of his girdle ; and falling down at his feet, besought him, to get himself honour in my deliverance.

Then he asked me, Which way I expected to be set at liberty ?

I told him, I was very sensible of the justice of my confinement, and the direful sentence past upon me, and did not desire liberty upon any other terms, but what might be to the honour of the Governor, and of his Majesty ; but that I was informed by his own messenger, that he undertook to satisfy all the demands of the Governor, on behalf of such helpless wretches as I was.

He asked, What were those demands, which his excellency the Governor made upon me ?

Upon this, I produced all the accounts which I had gathered from the tables and records laid before me.

Then the King's herald told me, my calculations were very just in many particulars, but in many things deficient. That it was well for me to have a competent understanding in those things, that I might know the necessity, the nature, and the greatness of the King's salvation ; but, that it was not sufficient, that his Majesty should answer the question according to my accompts ; but according to the Governor's perfect description, which was already compleatly done betwixt the King and the Governor, and therefore the King had a right to demand my liberty when he pleased. And that as I had been embarrassed with those hard questions, and had borne the distress of seeing my own calamity ; it was his Majesty's will, that I should enjoy the pleasure of beholding the whole transaction, wherein all things had been
adjusted

adjusted between the King and the Governor; and that I might peruse all his Majesty's solutions to my full contentment, and ample satisfaction.

I heard these words with earnest attention, and drank them in with eagerness; and being strengthened by what the King's secretary had done to me, I was able to understand in a distinct light, and ruminate upon what was spoken with such serenity of mind, as I never felt before; and it was attended with such attractive power, as if my very soul had gone out of myself, into the bosom of the King; or, as if I had ceased to be, and I had found myself become a member of his body; or, as if my life had expired, and I had been inspired with new life from his breath. Therefore, I further enquired, if there were any hopes that I might enjoy such a blessing, when set at liberty, as to dwell in his dominion, or become one of his attendants; for to be wholly denied in this, I thought would be a grief equal to my present confinement.

He told me, all that the King redeemed were his own property, and he would take care to have them duly qualified for, and securely fixed in the station for which he designed them; which was to attend his person, and continue his domesticks for ever.

This declaration was adequate to my ultimate wishes, and spread tranquility thro' my faculties; and I found my soul filled with such composure, satisfaction, and delight in the King, as if every thing in the universe had been dead but himself; or as if every excellency in the creation had disappeared, and all their glories centered in him alone. Then I had such a view of the beauties, and perfections of his Majesty, as my eyes had never seen; for tho' the former discoveries were transcendently striking and glorious, so as to raise the highest raptures

raptures in my soul, yet I was too weak to view his glory in a distinct light; but now I had strength to make deliberate observations, and form just conceptions of what my eyes beheld; but the perfection of his person, the light of his countenance, the lustre of his garments, the splendor of his throne, the glory of his crown, the rectitude of his sceptre, &c. were such, as nothing but the new strength I had received could have enabled me to behold; nor shall I ever be able fully to describe them.

After my eyes were feasted, and my soul satiated with this incomparable vision, the King took a key in his hand, which the herald very amply described to me; and the secretary directed my eyes to behold the curious make of it, that I might understand the form and powers thereof. And with this key he opened every lock belonging to the prison, and to my chains; and did it in such an open, deliberate manner, as gave me opportunity to observe by what power he removed every bar, disengaged every ward, and turned every spring. Thus I was brought out of prison, set at full liberty, and found myself made free indeed. I now rejoiced with joy unspeakable and full of glory, to see my long expected deliverance consummate in such a perfect, undeniable manner: I can scarcely say, whether I was more delighted with my ever memorable, and unspeakably happy *deliverance*, or with the mysterious excellency of his Majesty's *performance*. But I confess, that till this time, I had never so clearly understood, as now I did, how inexplicable the depth and nature of my misery, and how absolutely inextricable my bondage were, to any but him that understood all mysteries, and possessed invincible power; for an operation so *masterly* and *wonderful* I had never seen before.

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Then the herald informed me, it was the King's pleasure that I should have a satisfactory demonstration, how compleat and honourable my deliverance was; and therefore, I should be admitted to take a deliberate view of the transactions relative to my acquittance, and the *decisive stroke* whereby all the demands of the Governor were undeniably satisfied by the King's majesty: whereupon he led me to a spacious plain, where I saw the Governor walking in a garment *white as snow*, and his secretary familiarly walking by his side; and when he came to a certain place, he put upon his white raiment a vesture of *flaming scarlet*, and called his executioner, who immediately came with a glittering sword in his hand. Thus he stood with a countenance full of terrible majesty, having his secretary on his right-hand, and his executioner on his left; and immediately I saw the King upon the distant mountains, riding in a glorious chariot, *swift as lightning*; and when he came near, he alighted and made very low obeisance to the Governor, but the Governor did not move, or make any obeisance to the King. Then the King placed himself over-against the Governor, having his secretary on his right-hand, and his herald on his left; and here I had an opportunity to behold the majesty of *two courts*, disposed in the most regular order. So awful was the appearance! so grave the mien! it spread silence and serenity through the whole plain; there was neither voice nor motion to be heard or seen, till the court was opened; nor during the whole process did the wind blow, or a leaf shake; but all the elements appeared in a *total stagnation*. So I saw, and heard the whole *procedure*.

The Governor first sounded a trumpet exceeding loud, which made the earth tremble; then he proclaimed his great authority, the extensiveness of his commission, and the justice of his government,

ment, which the King acknowledged by a very low bow, and all the King's court made their proper signals of respect; and audience was given while he distinctly opened the two first branches of the question, and gave a very accurate description of the monster in all his unbounded enormities; and an ample definition of the mischief done, and damage sustained, by him; with a just representation of the heinous and aggravated crimes of those who had entered into alliance with such an enemy. When he spake of these things, his voice was like thunder, his breath was flames of fire, and a cloud of smoke darkened the air round about him; from his breath, the executioner's sword took fire, and burnt with a vehement flame; and when he had ended every paragraph, his Secretary attested the truth thereof, and signed it with a *pen of brass*; then his executioner brandished his flaming sword over the whole plain.—And all the King's court kept silence, and gave audience, till the Governor had finished all his declarations.—And when he had made an end, having demonstrated every thing in a distinct and obvious light, he again sounded a trumpet, and made proclamation; “That if any
 “one had any objection against the light in which
 “these things were represented; or any reason to
 “render, why vengeance should not be taken on
 “all those rebellious subjects, who had committed
 “treason against their rightful Governor, and
 “joined with the destroyer of their country, *Let*
 “*him draw near.*”—But no answer was made.—Then he commanded his executioner to go forth, and slay, without mercy or distinction, every creature that was found in rebellion, or had deserted his allegiance to his serene highness.—Then the executioner rendezvoused a formidable host, mounted a pale horse, lifted up a black flag, and began his march, with all the ensigns and terrors of death;

and his fiery sword shot darts of lightning *through all the land.*

Upon this, the King's herald sounded his trumpet so loud, that it not only made the earth shake, but the heavens also, and proclaimed his Majesty *umpire.* And there was profound silence.

Then his Majesty spake, with a serene voice, to the Governor, and bid him stay his hand; for he had undertaken to save those offenders, and they should be saved; and on them no vengeance should be taken.

The Governor replied, that vengeance against rebels was *inevitable.*

The King told him, he was not come to offer violence to his honour, nor intrench upon his authority, neither to intreat any favour, nor yet to abett, or excuse offences; but to be the representative of those miserable offenders; having engaged in their behalf, and made their case his own, he would stand in *their place*: therefore, whatsoever his highness found against them, lay it to his charge, impute all their transgressions to him, and deal with him as the *very criminal*; spare him not, but let all the deserved vengeance fall *upon him.*

This declaration of his Majesty, struck a total silence, and stagnation, through all the plain; there was neither voice nor motion; the heaven and the earth stood in astonishment, and amazement appeared in every countenance, for about an hour: during which period, the two potentates stood unmoveable, having their eyes fixed upon one another, without the least change of countenance in either.

Then the Governor made a signal to the executioner to bend all his force against the *King's person*; which he accordingly did; whereupon all the King's guards, and attendants, opened to the right and left, leaving his Majesty exposed; and the executioner
marched

marched against him, with such tremendous fury, as I never beheld before, nor was ever the like seen under heaven. The sun closed his eyes, the world shook, the rocks burst asunder, and the whole frame of nature was distorted; and he came upon his Majesty like a torrent, and (without ceremony, or resistance) pierced him thro' the heart, with his *flaming sword*.

This was the most awful sight that my eyes ever saw; nor did I ever hear of any that had seen the like. The blood gushed out; his countenance turned to paleness; all his powers trembled; he fainted away, and resigned his life.—Thus fell the Prince of perfect glory and merit; and the most valuable of all lives was taken away!

But what tongue can declare? What pen can describe? What heart can conceive? the effects of this stupendous stroke! The world was in astonishment; the heavens stood amazed; celestial angels came down to behold the wonder; infernal angels felt the tremor, thro' all the coasts of hell; living men trembled, and became as dead; and dead men came out of their graves to see what was done! None can express the love, compassion, humility, patience, justice, goodness, veracity, fortitude, &c. which this meritorious Prince manifested in this action! Nor can all the annals of time furnish us with an instance, worthy to be named in comparison with this!

By this surprising sight my soul was absorbed, all my mental powers were exhausted, and there remained no more spirit in me; I was fainting away; but the King's Secretary sustained me; and, directing my eyes to behold this dreadful *catastrophe*, he gave me a distinct view of the most surpassing glorious and indelible *trophy*, arising from thence.

The blood that issued from the Prince's wound, quenched the flame of the sword; and the executioner

tioner (without any violence offered to him) expired upon the spot; the moment he struck his Majesty the last stroke, all his army vanished away, all appearance of hostility ceased; and what remained was a most shocking aspect like unto a field of battle, where two armies had destroyed one another, 'till nothing remained alive. Thus all things continued in a total stagnation for a certain space; but quickly a troop of guards arrived from the palace, and placed themselves in order about their Prince's dead body; and his Secretary embraced him, and he revived, and appeared alive, in his full vigour. This stupendous victory inspired all nature with extatick joy; the heavens rejoiced; the morning stars sang together; the earth was full of gladness; the mountains dropped new wine; the trees clapped their hands; the flowers appeared all in bloom; the birds warbled all around; the sea roared with joyful murmurs; and shouts of triumph ran thro' all the host.—I was attentive to this unparalleled transaction, till my soul was swallowed up in ecstasy, and lost in wonder; I was transported into such raptures of joy, that it had almost overcome all my intellectual powers, and elevated my mind into a stupefaction; but my comforting sustainer strengthened my heart with a vivifying cordial, whereby I was enabled to retain the use of my faculties; and my mind was much alert, to attend to the whole scene. The King, seeing the executioner dead at his feet, asked the Governor, if he had any more hosts to send forth; and he answered, No. He asked again, if he had any more vengeance, or any thing to lay to the charge of those persons whose cause the King had espoused; and the Governor answered, No. Again he asked, if what had been done was sufficient satisfaction to his justice, and adequate to his honour; and he answered, Yes.

Then

Then the King and the Governor saluted one another, with all the tokens of friendship; and all the nobles and attendants, in each court, kissed and embraced one another; there appeared such perfect amity, and every thing so harmonious, as far exceeded any thing I had ever seen; the two courts *became one*: the Governor acknowledged the King's supremacy, gave him his right-hand, and the pre-eminence in all things, yet abated nothing of his own dignity; likewise the Governor's secretary, and all his retinue (only his executioner who was dead) kept every one his proper station; and without compulsion or reluctance, were entirely subservient to his Majesty's pleasure.—Now I saw the splendor of a *King's court indeed!* The majesty, the unanimity, the similarity, the regularity, and the harmony of this court! with the refulgent rays of glory, shining in the King's person, and reflecting lustre upon every face! *did excel* all the glorious appearances that ever my eyes had beheld; nor had I ever heard, or read, of the like, or ever conceived in my heart, any thing equal to what I now saw!—For, tho' the glory proceeded from the King alone, yet it had such an extensive influence, that it poured an incomparable brilliancy upon all around him; every object took the reflection, and every face shone with peculiar beauty; and, among the rest, I found myself illucidated within and without: my vital parts were in a flame, illuminating my whole body; and my garments glittered like beams of light; my heart was abundantly enlarged, and the faculties of my soul strengthened, more than ever I had found them before; and I was inspired with such vivacity and agility, that I became as sprightly as a roe, or a young hart.—Here my soul regaled itself in unspeakable pleasure, bathed in fountains of inexpressible delight, and floated in the midst of an ocean of inconceivable joy; for the King's secre-

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tary anointed my eyes to make my sight clear and strong; and directed me to behold such a variety of splendid objects, in such harmonious contexture, and exquisite order; all shining in the radiancy of the supreme *origin of glory*; until my soul was so expanded, that I scarcely knew whether I was on earth, or in heaven.

But when my soul was largely fatiated with these extatic delights, and my mind returned to a settled composure, I still found incessant desires to hear the King's solution to the Governor's propositions.

Then the King's Herald sounded his trumpet so loud, that it echoed through all the celestial orbs: the mountains trembled and melted away; the vallies arose, and were exalted; springs dried up, and dry land flowed with waters; fruitful ground withered, and barren desarts appeared in bloom; the sea dried up, and the heavens opened; all the glory of man totally subsided; and there was profound silence.

And he proclaimed the glory of the King's majesty, the rectitude of his kingdom, his ample perfections, and his immense riches; whereby he is sufficient to subdue every enemy, to compleat every work he pleases to undertake, to bless all his subjects with every enjoyment which their hearts can desire, and to maintain their happy state for ever.

Then he distinctly answered to all the particulars, which were contained in the Governor's question. He fully demonstrated the qualifications of his Majesty to be far superior to all the formidable appearances of the hideous monster; sufficient to destroy his reign, and extirpate his being; and also to make ample reparation of all the damage done by him; so as that the Governor should neither suffer loss nor dishonour, nor his subjects suffer distress or disgrace, no more than if the monster had *never been born*.

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But in the opening of these things, there was such a display of wisdom, love, and power; such excellency, glory, and majesty; that it frequently exhilarated my soul into rapturous agitation; but the Secretary stayed my passions, and would not suffer me to give way to too much extacy, because the importance, and sublimity of the subject, required the most *fixed attention*. So I was favoured with a full, distinct, and accurate manifestation, of that which had filled my mind with so much anxiety; and which I had so long, and so earnestly desired to see. But the comfort, satisfaction, enlargedness, establishment, solid peace, and serenity of mind, which I enjoyed, in seeing and hearing the explication of those deep mysteries, did excell all that ever I had experienced before, or what I shall ever be *able to describe*.

Now when the herald had spoken every particular paragraph, relating to the excellencies, or wonderful performances of the King; his Secretary attested the truth thereof; inscribed it upon *living tables*, and sealed it with the King's *immutable signet*. And when he had made an end, his Majesty stood up, and made proclamation, that if any person in heaven, or in earth, or under the earth, would contend with him, undertake to accuse him in any thing, or found any thing to object against his proceedings in any punctilio; *let him draw near*.—But no answer was made. Then the trumpet sounded, and all the harps answered in chorus; and the harmonious noise resounded thro' all the heavenly domes; triumphal acclamations ran thro' all the court; and all the kingdom was filled with shouts of joy; which made the earth and the heavens ring: the royal standard was erected; and all the ensigns of majesty, victory, peace, and glory, were displayed; the mountains and forests broke forth into singing, the lower parts of the earth

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shouted;

shouted; and the morning stars sang together; the light of the moon became as the light of the sun; and the light of the sun was seven-fold, as the light of seven days; and rays of stupendous glory shined through the whole creation.—Now my soul was absorbed with wonder; lost in admiration! I was obliged to give way to the overcoming rapture, and indulge my extatick passions; for I could not refrain from songs of gladness, shouts of joy, and all the demonstrations of delight, that my soul was able to express. And still, whensoever I recollect the magnificence of this triumph, I cannot refrain being transported with pleasure, and crying out with unspeakable joy; **HOW GLORIOUS LOOKED THE KING OF ISRAEL THAT DAY!**

Then the King called me unto him, and told me, he accepted me as his son; that he had prepared all things necessary to give me a princely education; and as soon as I had attained to the due qualifications, he would take me to his royal palace; where I should abide in his presence for ever; and enjoy all the delights that my heart could desire. And in the mean time, I should have free access to him, in every thing that might be needful to call upon him for.—The King's Secretary told me, he would always continue present with me, to assist, instruct, and comfort me; to introduce me into the King's presence, and communicate to me his bounties; and to improve me in every thing that might be conducive to my felicity.—The King's herald assured me, he would be ready at all seasons, to inform me in all matters that could be necessary for my instruction relating to the King, his excellencies, his riches, his government, the orders of his house, my relation to him, and interest in him.—Also the Governor told me, he should no more exercise jurisdiction over
me;

me; but, as it would be for my benefit to receive his instructions, he would always attend me in quality of a counsellor; and I should always find an equal pleasure and profit in all his admonitions.—Also the Governor's secretary told me, he should no more act toward me in the same character as he did before, since I now belonged to another Prince; but seeing I might still be liable to many inconveniences, through my own instability, or want of presence of mind, to prevent which, his assistance might be very useful; he should continue my constant companion, under the King's direction, in the capacity of a monitor.—Then all the King's Guards, and Nobles of the Court, saluted me in the quality of a Prince. And the Herald further informed me, that I was to remain at his Majesty's country seat (with others of the King's children) where I should enjoy all accommodations fit for a Prince, and might expect frequent visits from his Majesty; having Princes for my companions, and the Royal Guards for my attendants; till the King should come, and carry me in triumph, and state, to his Royal City.

Then the King wrote me a discharge from all offences, past, present, and to come; with an acquittance from all servitude, or allegiance, to any Lord, or Governor, but himself: he also bestowed on me an instrument of adoption; whereby he acknowledged, and declared me to be his own son, and to have a right to all the enjoyments in his kingdom. And also promised me every necessary accommodation during my stay at his lower house; and that he would be expeditious in returning to fetch me to himself, in his serene Palace.—These things he signed, sealed, and delivered to me, in the presence of three faithful witnesses; assuring me they were enrolled in the Council Chamber, by three infallible Recorders.

And

And when his Majesty had regularly stationed me in his inferior palace, and given proper directions for my education, and noble accomplishment; he mounted his triumphal chariot, and hasted with all his train, to the imperial city; where he was received with all the demonstrations of joy, and triumph; and where he reigns supreme *King of kings, and Lord of lords*: to whom every creature yields subjection, every knee bows, and every tongue ascribes praise and glory.

I find this country-palace is the King's academy; where the royal sciences are taught; which are not to be learned in any school in the universe beside; nor can be taught by any but the King's instructors; who are his Herald and his Secretary. For notwithstanding the Governor and his secretary remain with us, and are of special use among us, in their own province (being well skilled in other sciences) they are entire strangers to the sciences peculiar to the palace. Nor can any man learn, nor is it possible for men to be taught these things, so long as they dwell in any part of the universe, save in the King's own country. All other climates are incompatible with these sciences; the air they breathe in, and the food they live upon, render them incapable of receiving the instructions; yea, the very nature, and complexion of the inhabitants of all other realms, are foreign and indocible to any of these things.

The sciences taught in this school, and, learned by all the royal Princes, are chiefly four, *viz.*

1. The nature, extensiveness, and perfection of his Majesty's answers to the Governor's problems; for though we had heard them published, we were far from apprehending them in their fullest extent; they being of so sublime a nature, as require the closest application, and deepest penetration, to conceive of them in a *distinct light*. These are
much

much deeper studies than the tables of the Governor (notwithstanding the intricacy, and amazing depths thereof;) for the perfections, and performances of the King, do far out-vie all the descriptions of the monster, and the mischief done by him; and do abound beyond all that ever was required, or mentioned by the Governor; and notwithstanding we have opportunity to peruse all the Herald's curious descriptions, drawn in the most lively figures, and apt representations, as well as hearing his excellent lectures, upon the great qualities, undertakings, performances, and victories of his Majesty; they so far transcend any thing that ever was presented to our eyes, or ears, or that ever our minds were exercised in before; that our capacities could never conceive of the depths thereof, were it not that the King's Secretary opens, interprets, and guides our understandings into these mysteries. He not only leads to the true chain, directing us to compare one thing with another, so as to see the consistency, and perfection of the whole system; but also anoints our eyes and ears, with an *unction peculiar to his Excellency*; and refreshes us with vivifying cordials, to keep our minds and senses alert. Thus the study becomes delightful; both as it is most excellent in it's own nature, and as ourselves are so much interested therein: and we make a comfortable proficiency; notwithstanding the knowledge is unattainable by any creature that is not instructed the same way.

2. To understand the foundation, constitution, œconomy, and privileges of the kingdom; the relation between the King and his subjects; the royal grant whereby they hold their title to all the rich blessings of the kingdom; with the glory and dignity wherein they stand, &c. This is a study more sublime than the former. But as it bears some relation

lation to it, it becomes more easy, when the other is well understood; especially as they both depend upon the perfections of the King. And we have the same instructors, and the same advantages in this, as in the former branch; but the stupendous depths, and glories, that do herein appear, are sufficient to astonish the most enlarged and most established mind; nor is it possible for any one to form just conceptions thereof, without such *preparations* as we are favoured with, through the bounty of the Secretary, our grand tutor.

3. To learn the Court-language. As this is the most elegant of all languages, so the study of it is most excellent and curious. It is a language which no person was ever able to learn, who lived under the Governor's jurisdiction, or in any other realm, but in the King's proper dominions only; consequently, this language never could be carried into any foreign country. It has no affinity with any other language in the universe; nor is it (like all other languages) subject to any mutations; but continues one pure language through all ages. The grounds of it are amply laid down by the King's Herald, with all necessary instructions therein; but, the *pronunciation* can never be attained, but by the most refined and immediate erudition received from the King's Secretary, in which he is always ready to assist us.

4. To learn the behaviour of the Court. This science (like the rest) is what none can learn in any other school. The Herald lays down proper directions for this branch of learning: but the Secretary alone can inspire us with the *princely mein*, to adorn our behaviour with a becoming grace.—Some persons confound the demeanour of the King's Court, with that of the Governor's court; but it is a gross mistake: for, though all the excellency of the Governor's court is common to the King's Court, there

is a peculiarity attending the Palace, both in language and mein, which none of the proper subjects of the Governor were ever able to learn: for, when his court was in its utmost splendor, these peculiar excellencies were utterly unknown in his dominion; and, since the glory of his court was ruined, by the inroads of the monster, he has not a loyal subject in the universe, properly belonging to himself. For those that are in league with the monster, are rebellious subjects, whatever pretences they make of loyalty; and those that have been brought back to give due honour to his excellency the Governor, (as it was not his, but the King's power and goodness, whereby they were reclaimed) they are not properly his, but the King's subjects. And though many of those pretendedly loyal, but really rebellious subjects of the Governor (confounding the two courts, one with the other, through their being real strangers to both) have imagined, they had attained to the accomplishments of the palace; and could mimic the King's subjects, so far as to impose upon the ignorant; yet, in reality, they were as far from attaining to the truth thereof, as parrots, monkeys, &c. are from attaining to the proper actions of men.—But the King's sons (and they only) being endowed with privileges peculiar to themselves, are capable of learning the royal sciences, which are peculiar to their dignity. For, the air they breathe in; the waters they drink, and bathe in; the food they live upon; the clothing they wear; the clear and large prospects they view; the ground they walk upon; with the society they converse with, &c. are so many preparatives to qualify them for receiving those sublime instructions. And thus they become proficient in those profound sciences, which

which remain impenetrable secrets to the most learned, wise, and ingenious of all other nations.

But we differ much from some celebrated *bands*, who have been much gazed at by the world, and much valued by themselves, on account of their keeping some branches of knowledge secret from the vulgar; for we never use art to conceal our learning and knowledge, nor amuse persons by evasions; but, in a sincere open manner, are ready to give an answer, to any one that asketh us a reason, of any thing that we profess; yea, we are glad to inform any person as far as we can; and rejoice to find any desirous or capable of receiving instruction. Therefore, it is not want of public spirit, in them that are initiated into these mysteries, that they are kept secret from all other people; (for all the grounds, and rules, belonging to each of these sciences, are made public, to be seen by all) but it is owing to the rudeness of their capacities, the grossness of their taste, and indocibleness of their natures, that things so refined are too sublime for their conceptions. And all the nations upon earth are strangers to the King's Secretary; (who alone can inspire persons with an apt genius for learning the royal sciences) except those in his Majesty's own realm. Some are insensible, and unconcerned; some despise, and contemn him; and others give him nominal honours, but esteem HIM as a being meerly *ideal*. And while it is thus with them, they must remain strangers to the excellencies of the Kingdom; for the knowledge thereof, is, to them, impossible.

In this college we remain students, and become true mathematicians; our studies being all upon substantial things, and all our solutions grounded upon facts. We practise no chimera, nor exercise

cise ourselves in empty flights of fancy; only those things which are useful and durable, and admit of just demonstration, are objects of our researches. Our pursuits are not follies of speculation, but true wisdom and reality; so that however useful other sciences, and the instructions given in other schools, may be, in their proper place; there is not any learning in the world, that is worthy to be esteemed any more than chaff or dung, when compared with the profound wisdom, taught by the great Master of our assembly.—And we pursue the study of these things with great delight, not only as they yield us much pleasure and profit, in our present situation; but as they inspire our hearts with future hopes of solid and everlasting felicity. For we are assured, that when we are arrived to such a degree of learning, and accomplished with those qualifications, which the King designs for us, he will come in the glory of his majesty, and carry us home in triumph, and make us fellows of the Royal Society, at his imperial Court; where we shall be blessed with the knowledge of such mysteries, as never yet entered into the heart of man.

Glory to the KING of KINGS.

THE
ANSWER
TO THE
Mathematical Question.

The ALLEGORY Explained.

Dan. iv. 34, 35. **T**HE universal monarch, *The most high God.*

Psal. viii. 4, 5, 6. *The spacious country, Human nature, in its paradisaical perfection.*

Gen. i. 27, 28. ii. 23. iii. 1, 6, 19, 24. *The Prince and Princess, Our first parents.*

Ezek. xx. 11. Rom. vii. 12. *The Governor, The holy law of God.*

Mat. xiii. 38, 39. 2 Pet. ii. 4. Jude 6. *The foreigner, The devil.*

Gen. iii. 17. Rom. v. 12. *The destructive monster, Sin.*

2 Sam. xii. 7. Job ix. 3. Rom. iii. 19. Eph. ii. 3. *The young man to whom the question was propounded, a soul in its sins.*

His

His levity, when the question was proposed, *The depravity of the mind.* Prov. xiv. 9. Jer. viii. 12. Hos. vii. 9.

The inflexible severity of the Governor, *The majesty, authority, and immutableness of God's law.* Deut. xxxiii. 2. Mat. v. 18. Heb. ii. 2.

Murmurings and resentments against the Governor, *The sinner's enmity against God.* Mat. xxv. 24, 25. Rom. viii. 8.

Terrors which seized the person, *Legal convictions.* Rom. vii. 9. Ezek. xvii. 14.

The appearance of submission, and attention to the Governor's directions, *Hypocrisy.* Psal. lxxviii. 34, 36, 37. Mat. xv. 7, 8.

The Governor's knowledge of the former parts of the question, and ignorance of the latter, *The perfection of the law, relating to the evil and demerit of sin; but its utter insufficiency, relating to salvation.* Rom. iii. 20. Gal. iii. 11, 12, 23. 2 Cor. iii. 12.

The person disputing the Governor's authority, *The sinner's ignorance, diffidence, and contempt of God's law.* Psal. l. 21. Hos. viii. 12.

The Governor's secretary, *Natural conscience.* Rom. ii. 15.

The burden which he returned upon the person, *Guilt.* Psal. xxxviii. 4.

The executioner, *The curse of the law.* Rom. iv. 15. Gal. iii. 10.

Chains in which they bound him,
 Heb. ii. 15. John Fixed apprehensions of wrath, and con-
 iii. 36. demnation.

The prison, A helpless hopeless state,
 of misery and desperation; which is the
 Psal. xl. 2. case of every soul, whose eyes are open
 Zech. ix. 11. to see sin, and remain ignorant of the
 John viii. 24. Saviour.

The expected return of the Gover-
 nor, The day of judgment.
 Rom. ii. 12, 2 Pet.
 iii. 10.

Relief sought from the monster,
 The dominion, and infection of sin, in
 2 Chron. xxviii. 22. the heart of every unregenerate person.
 Jer. xiii. 23.

The apothecary, &c. An artful de-
 Gen. iii. 12, 13. Exod. lusion, forming excuses for sin.
 xxxii. 22, 23, 24.
 2 Sam. xv. 20, 21.

The pick-lock, &c. Damnable here-
 Deut. xxix. 19, 20. sies, subtilly contrived, to elude the sen-
 Ezek. viii. 12. Zeph. tence of the law, by corrupting the word
 iii. 4. 2 Cor. ii. 17. of God.
 iv. 2.

The anvil, &c. A hard heart; and
 companions having a form of godliness,
 Mar. vi. 52. 1 Cor. without the power; insensibly drawing
 xv. 33. 1 Tim. iv. 2. into secret sins, and proceeding to those
 2 Tim. iii. 5. Tit. i. 16 more open, as the heart grows more ob-
 durate.

The monster's open attempt, The
 infatuation, which a soul under distress,
 Mal. iii. 15. Jer. viii. but destitute of the love of God, may fall
 5, 6, 7. Col. i. 21. into, to abandon himself to sin, in order
 to forget his misery.

The

The sophistical ambassador, *A hy-* Mat. xxiii. 15. Luke
poecritical deception; or a form of god- xi. 24, 25, 26. xviii.
lines, beguiling the mind into an in- 11, 12. Isa. lvi. 2.
sensibility.

King Shiloh, the Messiah, the pro- Gen. xlix. 10. Isa.
mised seed, the Son of God. xlii. 6. Luke ii. 11.

The King's Herald, *The gospel of* Mat. xxiv. 14. 2 Cor.
the grace of God. v. 19. Rev. xiv. 6.

The sounding trumpet, *The free* Lev. xxv. 9, 10. Isa.
proclamation of life and peace. xxvii. 13. lxi. 1.

The banner displayed, *A repre-* Isa. ix. 6. xi. 10, 12.
sentation of the all-sufficiency of the Joh. i. 14. Rom. i. 3,
divine incarnate Mediator. 4. Mat. i. 23.

The wind that went along with the
 voice, and made way into the prison,
The power of the Spirit of God, attend- John iii. 8. Acts xvi.
ing the gospel. 14. 1 Thes. i. 5.

The prospective telescope, *A ma-*
nifestation of the excellencies, beauties, Cant. v. 10, to 16. Isa.
glories, and perfections of Emmanuel, xxxiii. 17. lli. 7.
opened unto us in the gospel.

The tender compassion, and rich-
 bounty of the King, *The sovereign, free,* Acts xii. 38. John vi
boundless grace, that is in Christ Jesus. 40. Eph. ii. 4 to 8.
 Tit. iii. 4, to 7.

Amity between the King and the
 Governor, *Perfect harmony between the* Isa. xlii. 21. Mat. v.
law of God, and the grace that is in 17. Rom. iii. 31.
Christ.

Jer. xxxi. 3. Cant. iii. 1, 2, 3, 4. Luk. vii. 47 to the King, *The genuine effect of the love of Jesus, to a lost sinner.*
1 John iv. 19.

Jer. xxxi. 33. Psal. cxix. 97, - 167. Rom. vii. 22, viii. 3, 4. His love to the Governor, *The law written in the heart, thro' the influence of divine grace.*

His composure, and success in searching the records of the Governor, *The power, wisdom, and enlargement, which a soul receives thro' a spiritual manifestation of Christ.*
Psal. cxix. 99. Isa. xxxiii. 18. 1 Thes. v. 4, 5.

His doubts and fears, during his waiting for the King, *The darkness, faintings, and legal apprehensions, which frequently attend young believers, until they be led into the clear distinguishing light of the gospel; and blessed with established assurance by the Holy Ghost.*
Luk. xxiv. 21. John xx. 25, - 27. Heb. ii. 15. vi. 11. John xiv. 20. Isa. lii. 6. Rom. viii. 15, 16. Eph. iv. 14. Isa. xxviii. 9.

His earnest longing, and diligent waiting for his Majesty's approach, *The spirit of grace and supplication given to the believer.*
Zech. xii. 10. Luke xviii. 1, 7, 8. Rom. viii. 26, 27.

The King's coming, *A full manifestation of Christ, with such power as to extirpate all legal bondage, doubts, and fears, by an undeniable display of sovereign grace.*
Zech. ii. 10. John viii. 36. xvi. 25. 2 Tim. i. 7, 12. 1 John iii. 19. iv. 17, 18. Psal. cxii. 7. Isa. liv. 14.

The King's Secretary, *The Holy Ghost.*
Acts ii. 33. 1 Cor. ii. 10, 11, 12. 2 Cor. iii. 17. Eph. i. 13, 14.

The King's girdle, *The power, righteousness, and faithfulness of Christ; from whence*
Psal. xciii. 1. Isa. xi. 5. Rev. i. 13.

whence his people receive support and consolation.

The key in his hand, *The mediation*, Isa. xlv. 22. l. 8. redeeming blood, and perfect righteousness of Christ; whereby every demand of the law is answered, every indictment cancelled, and every sin blotted out, for every believer.

The plain to which the soul was led after his deliverance, *The opening of light and truth; or a representation of the great mystery of godliness.*

Mat. xiii. 11. Rom. xvi. 25, 26. 1 Cor. ii. 7. Eph. iii. 9. 10. Col. i. 26, 27. 1 Tim. iii. 16. 1 Joh. i. 1, 2.

The remaining part, being a representation of the perfection of God's law, the aboundings of grace in Christ, and the benefits of the children of God, it will naturally open to the intelligent reader, who hath but a tolerable acquaintance with the scriptures; especially when compared with the following solutions.

But as the main thing in view is an answer to the proposed question, it is necessary to be a little more particular concerning the production of the monster.

This monster, being the natural offspring of the devil, can be no other than that *evil genius* which is in the fallen race; or that fatal degeneracy into which mankind is sunk; or that enmity against God's holy law, which is in every unregenerate soul.

And

And the nature of the infection, or the thing brought forth, must be according to the seed of which it is engendered; which appears in these three things :

First, The seed injected.

Gen. ii. 17. Gen. iii. 4, 5, 6.

1. *Atheism*, in denying the truth of God ; *Ye shall not surely die.*

2. *Ingratitude*, charging God with unkindness, or taxing him with prohibiting some good thing ; *For God doth know, that in the day ye eat thereof, then your eyes shall be opened.*

3. *Pride* ; *Ye shall be as gods.*

4. *Vain wandering* ; *Knowing good and evil.*

Secondly, The conception formed.

1. *Depravity*, taking evil for good ; *And when the woman saw that the tree was good for food.*

2. *Corruption*, taking pleasure in the evil ; *And that it was pleasant to the eyes.*

3. *Alienation from God*, in placing the desire contrary to his will ; *And a tree to be desired to make one wise.*

Thirdly, The production brought forth.

1. Revolt, departing from God, to sensual gratification; *She took of the fruit thereof.*

2. Transgression, violating God's law; *And did eat.*

3. Rebellion, hardening against God; *She gave also to her husband with her, and he did eat.*

By these, as so many letters, we may spell out the monster's name; and it will stand thus :

Specifick-name,

Atheism, Ingratitude, Pride, Vanity.—*Evil.*

Sir-name,

Depravity, Corruption, Alienation.—*Lust.*

Proper-name.

Revolt, Transgression, Rebellion.—*Sin.*

This is that abominable *name*, whose accursed *nature* estranged our first parents from God, and polluted all their internal faculties; as appears by their hiding themselves from the face of their Creator, and the prevaricating excuses they made for their crime.

Gen.iii.8,10,12,13.

H And

Gen. vi. 12. Job xxv. 4. Psal. li. 5. lili. 2, 3. And the contagion hath so diffused itself through all their posterity, that the same seed hath been received, the same conceptions formed, and the same productions brought forth, in every individual of the human species, ever since; and has been the bane of mankind, the cause of all the mischief that ever was in the world; having utterly ruined all the virtues, all the beauties, all the enjoyments, and all the comforts of all the sons and daughters of *Adam*, internal and external, for time and for eternity.

Gen. iii. 16, 17, 18, 19. Psal. ix. 17. xi. 6. Lam. v. 16, 17. Mat. xiii. 41, 42. xxii. 13. Rom. vii. 18. Tit. i. 15, 16. This is that horrible unnatural production, whereby souls, bodies, cities, armies, nations, yea, the whole world, have been filled with all kinds of misery and destruction.

Gen. ii. 17. Is. v. 4. Jer. xxix. 19. Ezek. xviii. 30. Acts xiv. 17. Rom. viii. 3. Heb. x. 4. Yet, so far as means, or moral suasion were practicable, God has not been wanting in instructions, warnings, counsel, admonitions, mercies, threatnings, &c. if by any means the evil might have been prevented, or the malady healed; but all has proved *ineffectual*.

Therefore, the intrinsic evil of sin, and its dreadful effects, the perfection that is in Christ, and his great salvation, are the subject of all our enquiries.

2 The first part of the question answered; or a description of sin.

1. Where is the dwelling place of sin?
Answer.

Answer. Nothing can operate where it is not, or has no existence; consequently sin can have no influence where it has no residence; therefore, wherever its effects appear, there is its *dwelling-place*.—In heaven it has no place at all.—In hell it has an unbounded habitation.—In earth sin virtually dwells in all inanimate and irrational beings; for every thing pernicious in the creation, is the effect of the curse, which is universal, (excepting so far, and so long, as God in mercy is pleased to restrain its effects; preserving the natural virtues of the creatures for the use of man) and shall issue in the final destruction of the whole.—In mankind it dwells essentially with unlimited extension, (excepting so far as God's universal goodness is pleased to restrain it, to preserve the world from utter confusion) and its strong hold, and fixed residence, is in the heart; from whence it diffuseth itself through every faculty of soul and body; the hands, the feet, the mouth, the eyes, &c. the understanding, the will, the affections, the conscience, &c. yea, every thought, word, and action, are tainted with sin; whereby total ruin is become inevitable to the whole man.

Gen. iii. 17, 18.

2 Pet. iii. 7.

Eccles. vii. 20.

Gen. vi. 5. 1 Kin. viii. 38. Psal. xxvi. 10. lxxiii. 9. Prov. i. 16. vi. 18. Isa. lix. 3, 6, 7. Jer. v. 21. Mark vii. 20, 23. Rom. i. 21 to 32. vi. 19. vii. 23. Col. iii. 5. 2 Th. ii. 11, 12. 1 Tim. iv. 2. 1 Pet. iv. 3. 2 Pet. ii. 14. Jer. xvii. 1, 9.

2. What form doth sin bear?

A. Wheresoever sin prevails, it communicates its own likeness; therefore, whatever image is impressed upon any creature thereby, that is its *resemblance*.

H 2

—By

2 Pet. ii. 4. Jude 6.

Rev. xii. 9. xx. 2.

Amos v. 19.

Jer. iv. 22, to 28.

Gen. vi. 12, 13,

Job xxi. 14, 15.

Tit. iii. 3. Jam. iii.

6, 7. Pf. x. 4, 7.

Gal. v. 19, 20, 21.

Lam. iii. 39. Deut.

xxviii. 28. Zech.

xiv. 12. Psal. xlix.

14.

Isa. xxx. 33.

—By sin angels became devils; therefore, whatever is horrible in the devil (his nature, his works, or his condition) is the manifestation, or real appearance of sin, in that abandoned creature; for the devil is the most finished image of sin.—The curse introduced by sin, caused all the antipathy that appears in the irrational part of the creation; therefore, whatever is frightful in beasts, detestable in reptiles, irksome in vegetables, or inclement in any of the elements, is the similitude of sin.—Sin produced all the evil that is in mankind; therefore all internal wickedness, whether spiritual; as atheism, hypocrisy, murmuring, hatred against God, &c. or natural; as pride, envy, malice, deceit, &c. and all external wickedness, whether verbal; as prophaning the name of God, blasphemy, cursing, threatening, defaming, lying, filthy communication, &c. or actual; as murder, adultery, theft, drunkenness, and all abominations, are the image of sin.—Likewise, sin is its own punishment; or all punishment is its natural production: therefore, all internal grief, distraction, and horror of mind; all external pain, sickness, sorrow, anguish, and misery; all the ghastly appearances of death, and all the dark horrors of hell and damnation, do bear the very image and true representation of sin.

3. *What number of limbs, and members, pertain to sin?*

A. They

A. They are called a *multitude*.—Lam. i. 5. Jam. v. But to form a judgment of their number^{20.} ber, we must consider their *modifications* and *operations*. The former appears in the numbers of sinful actions; Gal. v. 19, 20, 21. which actions are multiplied by the number of sinful words attending Matt. xii. 34, 35. every action; which words are again multiplied by the number of sinful Tit. i. 15, 16. thoughts from whence those words Gen. viii. 21. proceed; which thoughts are also multiplied by the number of sinful prin- Isa. i. 4, 6. ciples, from whence they are produced. For instance, *Jeroboam's* wicked thought sprang from a number of sinful principles; as, contempt of 1 Kings xii. 26, 27. the pure worship of God, despising his commandment, distrusting his faithfulness, ingratitude to his great benefactor, covetousness, pride, slavish fear, &c. And, as it was supported by so many roots, it diffused itself into as 2 King. xvii. 21, 22, great a number of sinful branches. 23. Thus sin is multiplied into itself.—The latter appears in the opposition which sin makes against God. For sin causes a disregard of all the rich discoveries Rom. x. 18, 19, 20. which God gives of himself; an abuse^{21.} of the multitude of his mercies; a^{Psal. cvi. 7.} breach of all his commandments; a^{Jam. ii. 10.} despising of all his counsels; a mis-^{Prov. i. 24, 25, 30.} improvement of all gracious oppor-^{Mat. xi. 21, 23.} tunities; and a corruption of all the^{Hof. ix. 9.} powers of nature, &c. Thus, the numbers of sins are increased, by the multiplication of all these, one into another. For every command of God which we break, is attended with

with so many aggravations, as we had been favoured with discoveries of the will of God, to inform us; mercies to engage us; counsels to guide us; powers and opportunities to prevent the evil, &c. And all these are enrolled in the books, which shall be opened at the last day.

Dan. vii. 10.

4. *What is the measure of sin?*

Rev. xviii. 5.

A. It is said of sin, that it reaches to *heaven*.—But to find the true dimension of its stature, we must enquire how high it has prevailed: for no effect can be greater than its cause; and all defec- tion, misery, and destruction, are the effects of sin; therefore, where- ever any of these effects have pre- vailed, so high sin hath ascended.—

Gen. iii. 17, 18,
vii. 19.

In the creation it has prevailed, over the ground, in bringing a curse; over the mountains, in bringing a deluge; over the vegetables, in destroying their beauty and virtue; over the animals, in causing them pain and sorrow; over the clouds, in causing restraint; over the sun, moon, hea- vens and stars, in bringing darkness upon them; over angels, in casting them down to hell; over all the excel- lencies of human nature, in bringing corruption, misery, and death; yea (so far as he is a creature) over the son of God himself, in subjecting him to death.—Also the height of sin appears in its *attempts* and *designs*. For, whe- ther they be carried into execution, or not, the malignity, the guilt, and
just

Amos, iv. 9.
Joel, i. 17—20.

Isa. v. 6.
Joel ii. 10, 13.

Jude, 6.
Isaiah, i. 5, 6. Rom.
v. 12. 1 Cor. i. 29,

Rom. vi. 10. 2 Cor.
xiii. 4.

Matth. v. 28.
1 John, iii. 15.
Ephes. v. 5.

just desert of sin, are equal to the design; and the heinousness is aggravated, according to the excellency of the BEING, against whom the design is formed—Against the eternal perfection of God; against his omniscience; against his omnipotence; against his holiness; against his righteousness; against his goodness; against his faithfulness, &c.—Likewise the extent of sin appears in the depth of the misery which ensues; for so low as any creature is cast down thereby, so deep doth sin extend;—to the lowest hell, beneath all the rays of light; beneath all comfort; beneath all mercy; beneath all hope, &c.

As to the breadth of sin; it is as the *thick cloud*.—But the extent is best understood, by the distance it separates one being from another, wheresoever it comes between.—It separates creatures from God; it has fixed such ignorance, alienation, and enmity in all mankind, that they can neither know, desire, nor seek after God: it has filled the consciences of men with guilt, so that they cannot enjoy peace with God, nor have courage to approach his presence; but find themselves held in exile, by an unpassable gulph.—It separates man from his original purity: he was made upright, in the image of God, but by sin is become altogether vanity; made very good, but by sin degenerated, to be only evil. The heart is become as adamant; and the whole constitution

2 Kings xix. 22.

Exod. v. 2: Psalm

xiv. 1. Ezek. viii.

12 Psal. lxxiii. 11.

2 Chron. xxxii. 14.

17. Mal. ii. 11.

Rom. x. 3. John

xv. 24. Mal. iii.

14. 2 Pet. iii. 4.

Rev. xiv. 10, 11.

xx. 3, 10, 15.

Deut. xxxii. 22.

Prov. ix. 18. Luke

xvi. 26. Numb.

xvi. 30. Matt. viii.

12. xxii. 13. xxv.

30. Prov. i. 28.

Heb. x, 26, 27.

Isa. xlv. 22.

Isai. lix. 2.

Job xxi. 14. Luke

xix. 14. Rom. viii.

7. 2 Cor. iv. 4.

Eph. ii, 12.

Psal. lxxxviii. 16.

1 John iii. 20. Josh.

vii. 11, 12.

Jer. ii. 22. Gen. ix.

6. Ecclef. vii. 20.

Pf. xxxix. 5. Gen.

i. 31. vi. 5.

Zech. vii. 12. Job.

xxv. 4, 6.

Pſalm x. 4.

Iſaiah xxviii. 8.

tion of nature is corrupted. Thus, ſo far as the eaſt is from the weſt, ſin hath ſeparated man from God; and, ſo far as the ſouth is from the north, ſin hath ſeparated man from his original purity.—Sin is not infinite in its exiſtence, for it reſides in finite beings; nor in its prevalency, for God reſtrains it. But as it is againſt the infinite perfection of God, as it tends to an infinite ſeparation from God, and ſo to the creature's infinite loſs and miſery; it contains infinite hatefulness, and deſerves infinite puniſhment.

5. *What is the weight of ſin?*

A. This appears in its *inſupportableneſs*.—The earth is not able to bear it; the pillars of heaven tremble, and cannot ſuſtain it; the angels that ſinned, are eternally ſunk under it; the corporeal conſtitution of man cannot ſuſtain, but is conſumed and cruſhed to duſt by it; the ſoul of man is not able to ſupport itſelf under ſin, but is utterly overwhelmed; the human nature of Chriſt was not able to ſuſtain the load of ſin, but alone through the power of the God-head.

Gen. iv. 13. Pſalm xxxii. 3, 4. xxxviii. 4. lxxxviii. 3, cxvi. 3. Lam. iii. 17--20. Luke xxii. 44, Heb. v. 7.

Luke xvi. 17.

Pſal. xlix. 6,—9.

Heb. x. 4.

Again, it appears in its *unmoveableneſs*.—The law being the ſtrength of ſin, it is eaſier to remove heaven and earth: all the improvements that can poſſibly be made of earthly riches are of no avail; no legal ſacrifices can take away ſin;

sin; all moral obedience cannot justify Rom. ii. 25.
 a soul from it; no prayers, or religious Isa. i. 11,--15.
 performances, can procure remission of
 it; the greatest abundance of oblations,
 or even the fruit of a man's body, can-
 not atone for the sin of his soul: there- Mic. vi. 6, 7.
 fore, it is heavier than the whole crea-
 tion, since all the creation shall be Gen. vi. 7.
 crushed to pieces by it. *Jesus Christ* 2 Pet. iii. 7.
 sustains the whole creation by his word;
 but could not remove sin, without pour- Heb. i. 3.
 ing out his soul unto death. Isaiah liii. 12.
 Mark. xiv. 35.

6. *What is, and wherein lies, the strength of sin?*

A. This may be understood by its
 number, weight, and measure: *for, as
 the man is, so is his strength.*—But in
 particular, its power appears in its *ope-* Jud viii. 21.
rations.—Every creature that enters
 the paths of sin, is made captive there-
 by, and held in perpetual bondage. P rov. ii. 19 v. 22
 Nor was it ever known that any created 2 Pet. ii. 14, 19.
 being (when once ensnared) was able
 (in the least degree) to extricate himself
 out of the chains of sin. They may
 shift hands, and by changing the forms
 of sin, may impose upon themselves, 2 Kings x. 28,--31.
 to fancy they obtain liberty; but they Prov. xxx. 12. John
 that think themselves most at liberty, viii. 33, 34, 37, 44.
 are frequently most in bondage. Like-
 wise, sin hath power to fill the soul
 with distress and anguish; to kill and
 destroy all its hope and comfort; to
 bring natural death upon all mankind. Isaiah viii. 21, 22.
 Rom. vii. 9, 11.
 Heb. ix. 27.

I univ

Mark ix. 44, 46, 48. universally; and to torment both soul
 Luke xvi. 24. and body in hell, to all *eternity*.

And the strength of sin centers in carnality of mind; whereby all the powers are held in bondage: in guilt and horror of conscience, whereby the soul is filled with anguish and distress; and in alienation from God, whereby all blessings are abdicated, life, and all enjoyments forfeited, and death and misery become inevitable. — Also the dam- natory power of sin, is the *law*. And the power of damnation, or misery of the damned, lies in a restless desire after self-sufficiency, or seeking satisfaction in something that is not God; which is that gnawing worm that never dies. — In enmity against God; which is an unquenchable fire in the soul. And in rebellion against God; which provokes the burning wrath of God; and brings it down upon the soul, unquenchable, and eternal. Therefore, sin is *invincible* in its power, to every created being.

7. *What is the loudness of the voice of sin?*

A. This is to be conceived of, by the distance at which it may be heard; which is from earth to heaven. And it hath been found by many, that nei- ther distance of place, or time, nor change of company, or circumstances, could silence or allay the *dreadful sound*, which sin causeth in the ears. Also by the

Rom. viii. 7.

Gen. iv. 7. Matt.
xxvii. 4. 5.

Gen. ii. 17. Prov.
xxi. 16.

1 Cor. xv. 56.

Jer. ii. 13.

Hos. vii. 6. Isaiah
xxxiv. 9, 10. Jam.
iii. 6.

Psalms xi. 6. Jer.
xvii. 4.

Gen. iv. 10. xviii.
20, 21. 2 King. xix.
28. Ezek. xxxv. 12.

Job xv. 21.

the piercing shocks it gives where the sound comes; causing every ear to tingle; every heart to tremble; and every face to turn *pale*.—It was sin that caused all the camp of *Israel* to tremble at mount *Sinai*. The law could not have caused terror, had it not been joined by the echo of sin in their consciences. For there is nothing terrible to any creature, but where there is antipathy; and there is no antipathy between the law of God, and the creatures of God, only so far as sin has prevailed in them. No terror attended the giving of the law, when man was in a sinless state. And every voice that proceeds from God, or manifestation of God, that raises terror in men's hearts, it is sin alone that is the cause.—It is impossible there should be fear, sorrow, or shame, where there is no guilt; or guilt where there is no sin. Though guilt in the conscience, frequently brings fear, &c. concerning things which have no real existence.—And the strength of the voice of sin may be judged of, from the obstacles it pierceth through; through the shade of the trees of *Eden*; through the courage of armies; through the grandeur of monarchs; through the religion of the strictest *Pharisees*, &c.—Thus, the voice of sin appears to be so loud as to alarm and shake the whole creation.

1 Sam. iii. 11.
2 Kings, xxi. 12.
Hab. iii. 16. Jer.
xxx. 6.

Exod. xix. 16.

Gen. ii. 16. to the end.

Luk. xxi. 25. to 28.
Compare Psal. cxix.
7. with Acts xxiv.
25.

Lev. xxvi. 36. Prov.
xxviii 1.

Gen. iii. 8, -- 10.
1 Sam. xiv, 15.
2 Kings, vii. 6, 7.
Dan. v. 6. Acts ix.
6. xxvi. 5.

8. How poisonous is the nature of sin?

A. This is manifest in four things:—

The *spreading contagion*. The woman Gen. iii. 6. v. 3. caught it from a serpent, and the man Job, xxv. 4. Psal. li. 5. from the woman, by conversation; and it descended to all posterity, by generation. And where sin prevails, in any particular form, it will communicate itself in the same form, if there be a conversation, or so much as an inspection.

—The *depth of the infection*. It hath penetrated through all the powers of nature, the head, heart, mind, conscience, &c. yea, it hath overspread all the fa-

culties of the soul, and all the members of the body; so that no part is free from

the most mortal disease.—The *rankling*

inflammation. It continually burns with

restless torture, raging, and distraction.

The *irrevocableness of the plague there-*

of. No antidote in nature can eradicate,

no medicine in the creation of God can

remove it; the hurt is utterly incurable;

so that all the balm in *Gilead* (that is,

all the excellency in man) is not suffi-

cient to yield the least *relief*.

9. *How deep are the deceits and subtilties of sin?*

Isa. xlv. 20. Rev. xiii. 3. A. This is to be learned by the persons which are beguiled thereby, which, in

general, are the *whole world*; and in

particular the *innocent*, the *wise*, and the

religious.—The means whereby sin de-

ceives souls: imaginary pleasure, which

infatuates the mind; imaginary hopes,

which encourage them to persist; pride

of

of heart, which makes them despise sub-
 mission to the most high; and vain-
 glory, which fills them with imagina-
 tions of self-sufficiency.—The things
 wherein they are deceived; the most
 excellent things appear in a base light;
 they imagine God to be like themselves;
 Christ a vile person; the Holy Ghost a
 daemon; the law of God unjust; the
 gospel a delusion; the worship of God
 contemptible; and his people a reproach,
 &c. And the basest things appear in a
 commendable light; evil like good;
 darkness like light; sinners like saints;
 and devils like angels of light, &c.—
 The effects of these deceptions; harden-
 ing mens hearts; stupifying their minds;
 settling them in a form of godliness;
 without the power; deluding them with
 imaginary peace, and safety, till eternal
 destruction come upon them.—Besides,
 the deceit that dwells in the servants of
 sin, their heart is replete with hypo-
 crisy; their practices are with all *decei-
 vableness of unrighteousness*; and their
 subtil devices, artful inventions, and de-
 lusive schemes, are contrived with design
 (if it were possible) to deceive the very
elect.—Therefore, sin is a mystery of
 iniquity, too deep for any to fathom,
 but he alone who searches the hearts,
 and tries the reins.

10. *With what weapons, and in what
 manner, doth sin fight?*

A. The weapons of sin, are, *first*, Of-
 fensive;

Jer. xlix. 16. Obad.
 3. Dan. iii. 15.
 Isa. x. 13. Dan. iv.
 30. Rev. iii. 17.

Pf. l. 21. Luk. vii.
 34. xi. 15. Mat. xxv.
 24. Acts, xvii. 18.
 Mal. i. 7. 1 Cor. iv.
 13.

Isa. v. 20. Mat. vi.
 23. 2 Cor. xi. 13,
 14, 15.

Heb. iii. 13. 2 Pet.
 ii. 13. 2 Tim. iii. 5.
 Jam. 1. 22. Mic. iii.
 11.

Jer. vi. 14. vii. 4.
 viii. 11. 1 Theff. v.
 3.

Isa. xxxii. 6. Jer.
 xvii. 9. 2 Theff. ii.
 7, 10. 2 Tim. iii. 13.
 Mat. vii. 15. xxiv.
 24. Acts, xiii. 10.
 Eph. iv. 14.

Jer. xi. 20. Rev. ii.
 23.

fenſive; whereby iniquity prevails, ſouls
 are overcome, and ſatan's kingdom is
 enlarged: which, when he attacks in
 front, to carry ſouls headlong from God,
 to deſtroy all virtue and morality, are
 1 Joh. ii. 16. 2 Tim. *the luſt of the fleſh, the luſt of the eyes;*
 iii. 4. Eph. v. 5. *and the pride of life.* But when he
 Pſal. x. 4. charges in flank, or fights in ambuſcade,
 to break the lines of reaſon, or ſurprize
 the guards of conſcience; then his wea-
 Eph. iv. 22. Prov. i. pons are a *corrupt mind, ſelf will,* and
 30. Heb. iii. 12. *unbelief.*—*Secondly,* Deſenſive weapons;
 whereby ſinners are held in bondage,
 and defended againſt repentance or con-
 viction: which are, hardneſs of heart,
 2 Kings, xvii. 14. blindneſs of mind, ſtupefaction, pride,
 2 Cor. iv. 4. Acts, carnal reaſoning, ſelf-righteouſneſs, hy-
 xxxviii. 27. Joh. v. poeſiſy, enmity againſt God, &c. By
 44. viii. 15. Luke, xviii. 9,—14. Mat. theſe, ſin maintains his reſidence in the
 xv. 7, 8. Jam. iv. 4. ſoul; they being the *armour wherein he*
 Luke, xi. 21, 22. *truſteth.* But when the ſoul is ſo cloſely
 beſieged with light and conviction, that
 any of theſe ramparts give way, then
 ſin prepares a murdering-piece (deſpair)
 by which he rends all to pieces. For
 Jer. ii. 25. Ezek. the mind being diſtracted with deſpair,
 xxxvii. 11. is frequently thrown into a ſtagnation;
 which terminates in a kind of lethargy,
 and ſo all remorse ceaſes. Or elſe the
 perſon gets the ſtorm allayed by a form
 of religion, and ſettles there; and pur-
 poſely avoids any further ſearches into
 his ſtate, leſt it ſhould caſt him into deſ-
 pair again.—And as to his way of fight-
 ing, ſin hath two engines, with which
 he manages all his weapons, in every
 engagement, [*deceit and violence*] and
 by

John, iii. 20.

Pſal. lxxii. 14.

by these, the soul is drawn away, and entangled in the snare; or driven, with rapid force, into excess and misery; so that the wise man cannot escape, nor is the strongest able to withstand.

Psal. ix. 16. x. 5, 6.
cii. 8. Jer. l. 38.
Act. xxvi. 11. 1 Pet.
iv. 4. Jude, 11.

11. *What are the victories and dominions of sin?*

A. Respecting his *victories*; sin has triumphed over all the fallen angels; over every individual of the human race; over every power, passion, and member of soul and body; and has reduced all mankind to the utmost degree of slavery, so as to be taken captive by satan at his will, brought into subjection to every particular sinful thought, word, and action, whensoever it becomes suitable to their taste and constitution. Having divested them of every thing that is substantially good; and brought them into the most extreme poverty and wretchedness, and deprived them of all solid consolation; and reduced them to the utmost depth of anguish and misery; having introduced death unavoidable, upon every creature in this world, and damnation in the world to come.—And according to his victories, so are his *dominions*. The whole world, and every creature therein, with every member and faculty of those creatures, are held in total subjection to his tyranny; and in them he reigns with despotick power, proclaiming himself, *The invincible universal monarch*.

Psal. liii. 3. Eccles.
vii. 20. Rom. iii. 9,
—19.

Rom. vi. 19. 2 Tim.
ii. 26. 1 Pet. iv. 3.
Gal. v. 19, 20, 21.
Ezek. xvi. 15, —25.

Rom. vii. 18. Eph.
ii. 12.

Job, vi. 4. Rom. ii.
8, 9.

Heb. ix. 27. x. 26,
27. 2 Thess. i. 9.

Rom. viii. 22.
1 John, v. 19.
Psal. ii. 1, 2, 3.
Rev. xiii. 4.

12. *What*

12. *What is the age and duration of sin?*

John. viii. 44.
1 John. iii. 8.

Isaiah. xliii. 27.

Rev. xi. 17.

Acts, iv. 12.

Jer. xviii. 23.

Isa. ix. 18, 19, 20.
Ezek. xxi. 31, 32.
Mal. iv. 1.

Amos, viii. 7.

Rev. xxii. 11. Isa.
lxvi. 24. Mark, ix.
44,—48. Luke, iii.
17. John, iii. 36.
Luk. xvi. 26. Mat.
xxv. 46: 2 Thess.
i. 9. Rev. xiv. 11.
xx. 10.

A. Sin hath had an existence from the beginning; ever since creatures chose their own ways: for it entered into the world by the *first man*.—Sin must have a duration, of absolute necessity, where-soever it has once had a being; until the Son of God shall be pleased to take to him his great power, and reign, to the destruction of his enemies. For sin is not a *creature*: if it was, it must be dependant on God to sustain it in being; or otherwise it must naturally cease to be. But it is the *privation*, or ruin, of the creature's excellency; and therefore cannot possibly come to a period, any other way, than by the restoration of the creature to its primitive rectitude. Therefore, where-soever Christ doth not assert his authority, to rescue the captive soul, and destroy sin, it will survive the earth and the heavens, and retain its full strength to all *eternity*. For sin is a *fire*, which none but Jesus can quench; and the soul is *fuel*, on which it will feed, as long as the creature hath any existence.—The provocation can never be forgotten; the infection can never cease; the worm of guilt can never die; nor the fire of enmity be quenched.—The wrath of God is unquenchable, and eternal; the gulph of misery is impassable; and the torments due to sin, *can have no end*.

The

*The second part of the question answered;
or a description of the damage done by sin.*

In order to a discovery of the damage done, it is necessary to understand, who are the *sufferers*, and wherein they have *suffered* by sin. The sufferers are, *the holy law of God, and the creature, man.* And the things wherein they have suffered, will appear, by comparing their *original station*, with their present *position*.

Concerning the law of God, it is un- Rom. iii. 19.
deniably manifest, that the whole world
is under it; and every son and daughter
of *Adam*, is indispensably bound to live vii. 1.
in subjection, and perpetual conformity,
to it. And that the law is absolutely
inviolable, appears from a two-fold
consideration.

First, The natural and necessary obligation, which all creatures are under to God, as their creator, sustainer, and benefactor. This is founded in the nature and fitness of things. For as we have received our being, and every degree of well-being, from him alone; we are under a natural, and indispensable obligation, in point of gratitude, to live to his glory, and to devote all the powers of soul and body, to the will of him, in whom we live, move, and exist. All Acts xvii. 28.
just laws are originally founded upon

natural obligations; and all reasonable obedience to superiors, is no other than *strict gratitude*; which becomes their proper due, in consequence of favours received from them. This is the true ground of the moral law; and so long as God is God, and creatures continue to be intelligent beings, the obligation can *never cease*; nor is it possible for any circumstance to make it *void*.--The angels of glory are debtors to JEHOVAH for all their excellencies; consequently they are bound in duty to shew forth his praise. The devil is a creature, and consequently continues under an obligation, or law of gratitude. *The devil sinneth from the beginning*; but if he were not under a law, he could not sin; for, *Where there is no law, there is no transgression*.—Likewise, among the sons of men, every creature is under obligations to God, according to the favours he enjoys: the greater the favours, the greater the obligations. So that saints in glory will eternally remain under the highest obligations of *gratitude*; that is, under the law of God, considered simply as a law, not as a covenant.

Psal. ciii. 20.
civ. 4.

1 Joh. iii. 8.

Rom. iv. 15.

Secondly, The divine authority stamped upon the simple law of nature, gives sanction to this obligation. And this authority consists in three things.—1. Doctrine, whereby God has revealed to mankind his will, concerning the way in which they are to shew their gratitude

to

to him ; having taught and instructed Ecclef. xii. 13.
 them, how they might obey him in an
 acceptable manner.--2. The command- Micah, vi. 8.
 ment, whereby God requires from the
 creature that obedience, submission, and
 conformity to his will, which his good- Lev. xix. 2. xx. 7,
 ness to that creature has justly deserved; 8. Numb. xv. 40.
 which, therefore, that creature is under Deut. vi. 6.
 a native obligation to perform ; and
 God has a native right to demand.—
 3. A covenant, stipulating the condi- Lev. xviii. 5. Deut.
 tions of obedience, and disobedience, to xi. 26, 27, 28. Ezek.
 the holy precept ; with promises and xviii. 4. xx. 11.
 threatnings, blessings and curses, an- Rom. x. 5. Gal. iii.
 nexed thereto. 12.

From these two fountains, the law
 of God receives sovereign power over
 all creatures. For all that God enjoins,
 is purely natural ; as, *To love God and* Lev. xix. 18. Deut.
our neighbour, is an obligation insepara- vi. 5.
 ble from our being, our relation to God,
 and to our fellow-creatures. And what-
 soever is a concomitant of the natural
 obligation, is included in the injunction,
With all thy heart,—soul,—strength,— Luke x. 27.
mind,—and as thyself. So that a natural
 obligation, *founded on our very being*, and
 enforced by the *divine sanction*, must be
 superlatively, universally, and eternally
 binding, to every intelligent being in
 the creation. Therefore, the authorita-
 tive power of the holy law, extends to
 every creature, in every capacity ; whilst Gen. ii. 16, 17. Gen.
 innocent to command, to promise, and iii. 8, 11, 13,—
 to threaten ; and when sinful, to con- 16, 17.

Rom. viii. 3. Gal.
iii. 21.

Isa. xxviii. 10, -- 13.

Jer. vii. 13, -- 24, --

28. xxxv. 14. 15.

Hos. vi. 5.

Hos. vii. 1, 2.

Deut. xxvii. 26.

Ezek. xviii. 24.

Neh. ix. 26.

Psal. l. 17.

John, viii. 34. Psal.

lxxviii. 10. Isa. xlii.

24.

Deut. vi. 6. xxx. 14.

vince, to condemn, and to curse; but it is not invested with any influential power, either to prevent, or remove sin. Notwithstanding, the law is not deficient in all suasive means, warnings, instructions, admonitions, reproofs, threatenings, &c. But inasmuch as its power is only *mandatory*, not *physical*; *judicial*, not *operative*; all its measures to prevent the evil, to heal the plague, or repair the damage, have proved abortive. Therefore, the law has no other way to do itself justice, or vindicate its honour, but by the destruction of the sinner; for it cannot possibly recover what it has lost by sin. Which is,

1. All mankind have revolted from under the jurisdiction of the holy law, and become the servants of sin; and hereby the law is spoiled in its dominion; its authority is wrongfully taken away; its government wrested from it; and it is deprived of its right and property in its *subjects*.

2. Perfect and perpetual obedience is due to God's law; but all the children of *Adam*, are become *children of disobedience*: being the servants of sin, and yielding obedience thereto, whereby the law of God is injuriously deprived of and all its just *revenue*.

3. The heart is the proper residence, or dwelling-place, of God's law. But by sin it has been violently ejected, and every

every apartment in its palace, possessed by its implacable enemy: the will, the understanding, the affections, the conscience, &c. inhabited with rebellion, darkness, enmity, and pollution; so that the holy law is banished from its indubitable right, and from its native habitation.

Isaiah, i. 5, 6.

Mark, vii. 21, 22.

Jer. xii. 1.

4. The holy law of God is worthy of the highest honour, profound reverence, sacred regard, and humble obedience, from every rational being; but, thro' the prevalence of sin, is esteemed a stranger, stubbornly rejected, violently treated, and contemptuously despised; insomuch that all its honour and dignity are taken away, and *trampled in the dust*.

Hof. viii. 12, Amos,

ii. 4, Zeph. iii. 4.

Zech. vii. 12.

Concerning mankind, it is certain, that his primitive state was perfection, unblemished beauty, excellent dignity, and princely glory; which, compared with the wretched depravity, in which his whole nature is now involved, discovers the damage it hath sustained by sin.

1. Man was made upright. As he came out of the hands of his Maker, *very good*, he must be perfect in purity; but, by sin, he is become altogether *filthy, only evil continually, no part clean*; nor can any clean thing be produced from him; for all his original purity is *perished*.

Gen. i. 31. Eccles.

vii. 29.

Pf. liii. 3. Gen. vi. 5.

Isa. i. 5. 6. Job, xiv.

4. Psal. li. 5. Rom.

iii. 10, 11, 12.

2. Man

Gen. i. 27, v. 1.

Pfal. viii. 5,

Ecclef. iii. 19, 20.

Job iv. 19, 20, 21.

xvii. 14. xx. 7.

xxxiv. 15.

2. Man was made in the image of God: therefore he was *crowned with glory and honour*; being the most excellent piece of God's handy-work, beneath the stars; but, by sin, he is degraded to a level with the beasts and worms; and all dignity is *perished in the dust*.

Gen. i. 28.

Gen. ix. 2. Jam. iii. 7.

Amos, v. 19.

Pf. lxxiii. 22. Prov. xvii. 12.

1 Cor. xv. 32. Jude

10. Eph. ii. 2.

2. Cor. iv. 4.

Joh. xii. 31. xiv.

30. xvi. 11.

3. Man was placed in the imperial throne, having sovereign dominion over all the works of God, in this world; but, by sin, this dominion is lost: the creatures now yield obedience no farther than they are tamed by force, to fear and dread; or soothed by art, to become gentle. And by turns they rebel, and put mankind in the greatest fear. Yea, man has lost the dominion over himself, and is enslaved to a brutish appetite; and captivated under subjection to the devil himself, who has usurped the throne, which man abdicated, and is become the prince of this world.

Deut. xxiii. 20, 21, 22, 35, 60, 61.

Matth. xv. 19.

Rev. ix. 20, 21.

xvi. 10, 11.

4. Man was perfectly free from evil: but, by sin, he is subjected to all manner of evil. His body is subject to every sickness, and every fore; to every painful, and every loathsome disease. His soul is subject to every wicked conception; and to every miserable distraction. So that all he is, all he does, and all he enjoys, is perpetually attended with some plague, or annoyance.

Job. v. 7. xiv. 1.

Ecclef. ii. 11. xi. 8.

5. Man

5. Man was blessed with compleat enjoyment of all good things which the earth could produce, or whereby his nature might be made happy. But, by sin, all things in the world are become subject to corruption. Every blessing beneath the sun is altogether uncertain, and mixed with bitterness; so that in all terrestrial excellencies, nothing remains but the *shadow*; the real substantial enjoyment is *vanished away*.
 Gen. ii. 9.
 Isa. li. 6.
 Rom. viii. 22.
 Psal. xxxix. 6.
 Prov. xxiii. 5.
 Eccl. v. 11, 12, 13.
 Jam. i. 11.

6. Man was free from all guilt, fear, or shame, before God. But, by sin, all his powers are filled with guilt, horror, and confusion. For a sinful man is not able to endure the majesty of the Lord. They cannot bear the signs of heaven, or meditate on the omniscience of God; nor think of his approach in death, or judgment, but it fills their hearts with amazement.
 Gen. ii. 25. iii. 10.
 Rom. iii. 19.
 1 Sam. iv. 7, 8. Isa. ii. 10, 19, 21. Jer. x. 2.
 Isa. xxix. 15. Ezek. ix. 9.
 Rev. vi. 15, 16.

7. Man, in his primitive state, had frequent visits from God, and enjoyed communion with his *Maker*. But, thro' sin, he was banished from God's presence, and is become an alien and stranger to God; being *far off, without hope, and without God in the world*.
 Gen. iii. 23, 24.
 Eph. ii. 12.

For, by sin, the greatness of God, as creator, has been contemned; his power, as sustainer, has been despised; his goodness, as benefactor, has been ungratefully disregarded; his majesty, as Governor, has been insulted; his holiness,
 Deut. xxxii. 6, 15.
 Isa. lxiii. 9, 10.
 Jerem. ii. 13.
 Mal. i. 6.

as

Ezek. xx. 13.

Luke, xix. 22.

Jerem. ix. 9.

as law-giver, has been prophaned; his justice, as judge, has been provoked; and his wrath, as executioner, incensed. So that man hath intirely cut himself off from all property in God. He has no right to any favour or blessing whatsoever; nor has he any way to escape divine vengeance; nor is it possible for a sinner to approach the holy God; or to form any just conceptions of the eternal Jehovah, but as a *consuming fire*.

Heb. xii. 29.

The third part of the question answered; or a description of Christ, and his sufficiency.

The only glimpse of hope that remains for mankind, is in the revelation which God has made of himself, in his sacred word; or in the gospel of his son *Jesus Christ*. Wherein he has revealed himself under a different character from any thing that could be discovered by the law, or with which the law could have any concern; and wherein he is manifestly declared to stand in a different capacity and relation; that is, a **FATHER**. This is a peculiar name; expressing the nearness of the relation, between God and his only begotten son, *Jesus Christ*; and also the nearness of the relation betwixt him and his peculiar people, as they stand adopted in Christ; as well as the riches of his love and grace, freely flowing thro' his beloved Son, to all the heirs of God. This appellation is never used in scripture, to express God's relation to mankind,

kind, as the creator, or God of nature ; nor does God ever give the appellation of sons, or children, to any, but in consideration of their being the peculiar objects of his love, in Christ *Jesus* ; or at least, professors, associating with his people, and externally separated from the world ; to such (if hypocrites) the term may be used ironically. In the same peculiar sense, his name *God* is always to be understood, when used with terms of appropriation ; as, *thy God*, *my God*, &c. This is that inseparable relation, which no power in heaven, earth, or hell, can break ; nor can time, or eternity, wear it away ; neither can sin, or death, or guilt, or enmity, or darkness, or wrath, or misery, penetrate between God and the objects of his love in Christ *Jesus*. *This is the alone foundation of hope to sinners ; and the alone source of grace and mercy.*

John xx. 17.

Jer. xxxi. 9.

Luke xvi. 24, 25.

Jer. xxxii. 38.

Rom. viii. 38, 39.

The love of God the Father, to his elect, did not cease, when the obedience of the creature ceased ; and therefore he undertook to provide deliverance for sinners ; *he laid help upon one that is mighty* ; and promised, that he should not fail, nor be discouraged ;—that he should *make an end of sin* ; and should be the *salvation of God* ; in whom his people should be eternally saved.

Psal. lxxxix. 19.

Isaiah xliii. 4.

Dan. ix. 24.

Isa. xlv. 17. xlix.

6. lii. 10.

This great deliverer proceeded forth, and came from God. He, therefore, is God, equal with the Father, having in

Joh. i. 1. viii. 42.

Phil. ii. 6.

L

him.

Col. i. 19. ii. 9.

himself all the divine perfections; or all the glorious attributes of deity.

He is infinite, eternal, immortal, immutable, self-existent, independent, incomprehensible, invisible, omnipotent, omniscient, omnipresent, all-sufficient, holy, just, good, &c.

John, i. 14.

Luke, i. 31.

Gal. iv. 4.

Heb. ii. 16.

Rom. i. 3, 4.

Isaiah, ix. 6.

Isa. vii. 14. 1 Tim.

iii. 16.

This divine *Word* was made flesh. Conceived in the virgin's womb; made of a woman; took on him the seed of Abraham; was made of the seed of David according to the flesh; and is declared to be the son of God.—Therefore, his name is **JEHOVAH THE MAN**; *Emmanuel*, or *God manifest in the flesh*.

Heb. i. 3.

Ps. xvi. 10. lxxxix.

19. 1 Joh. ii. 20.

With God, he is *the brightness of the Father's glory*, and *the express image of his person*. And is called, **THE HOLY ONE**.—Between God and man, he is the *center of amity*; having, in his divine nature, all incommunicable perfections; and, in his human nature, (through its consummate union with the divine) a perfect fulness of all communicable grace. That is, he is replete with all the excellencies, glories, and perfections, wherewith it is possible for any being to abound; whereby God can be pleased, or man can be blessed; and is called the **MEDIATOR**.—To his people he is *wisdom, righteousness, sanctification, and redemption*; and is called **THE SAVIOUR**.—And when he is beheld in an extensive light; in the relation

1 Tim. ii. 5.

Luke, ii. 11.

tion in which he stands to God; in all his counsels, purposes, promises, works, and manifestations of himself; and in the relation in which he stands to his church; in all the blessings of nature, grace, and glory, his name stands thus:

His specific name is ——— LORD. Phil. ii. 11.

His fir name is ——— CHRIST. John i. 41.

His proper name is ——— JESUS. Luke, ii. 21.

Or it may stand thus:

Essential name — — — I AM Exod. iii. 14

Relative name — — ALL IN ALL. Col. iii. 11.

Dispensatory name { ALPHA AND OMEGA. Rev, i. 11. xxi. 6

This is he, whom God *the Father*, Joh. x. 36. Mat. i: *sanctified, and sent into the world, to save* ^{21.} his people from their sins; which leads to the particular enquires, whether he be sufficient to undertake and accomplish such a work.

1. *Where is Christs dwelling place?*

A. He dwells in God the Father; in Joh. xiv. 10, 11, his essence; in his will; in his love; in 12. xvii. 21. Acts, his counsels and purposes; in all his xiii. 22. Isa. xlii. 1. Joh. iii. 35. v, perfections, and all the perfections of 20. Isa. ix. 6. Eph. God dwell in him. Therefore, as Christ i. 11. iii. 11. 1.. is Tim.. vi. 15, 16.

Col. iii. 3. Jer. is God, he dwells in all created beings;
 xxiii. 24. Eph. i. and all created beings dwell in him.
 10. iv. 10. Psal. Yea, he fills infinite space, and eternal
 cxxxix. 7.—10. duration.
 Mic. v. 2.

His presence is universally manifest,
 by his sustaining power, in every crea-
 ture, time, and place: in heaven, where
 sin is not, he appears in his glory: in
 earth, where sin is permitted, so far as
 he pleases, and restrained when he
 pleases, he appears in his goodness; in
 hell, where sin rages without controul,
 he appears in his terror. His presence
 is manifest in all inanimate creatures,
 as they possess virtues; in all animals,
 as they are endued with usefulness; in
 the devil, as he is possessed with intelli-
 gence and activity; in the angels of God,
 in holiness, power, wisdom, and viva-
 city in obeying his will; in wicked
 men, by intelligence in their souls,
 and power of action in their bodies; in
 his saints, in quickening, transforming,
 and comforting grace; and will dwell
 in them, by communications of his
 glory, to all eternity.

Now be it observed, That all that
 has an existence, is of *God*, the creator
 of all things; to whom infinity of space,
 and eternity of duration, are absolutely
 necessary.—*Creatures* are the work of his
 hands.—*Sin* is the corruption or priva-
 tion of the creature's purity.—And it
 is impossible that Christ should dwell
 in sin, or sin in him; but he dwells in
 every

Heb. i. 3
 Psal. xi. 4
 Isa. lxvi. 1.
 Psal. lxxiii. 18.
 Matt. i. 23.
 John, i. 14.
 James, ii. 19.
 Jude, 6.
 Gen. i. 29. ix. 3.
 Gen. iii. 1. 2 Cor. ii. 11.
 Psal. xxxiv. 7. xci. 11. ciii. 20.
 Heb. i. 14. 2 Pet. ii. 11.
 Act. xvii. 25.--28.
 1 Cor. iii. 16, 17.
 Gal. ii. 20. Eph. iii. 17. Joh. vi. 56.
 1 Joh. iii. 24. Isa. lx. 19, 20. Rev. xxi. 22, 23.

1 John. iii. 5.

every other being.—He dwells in God, where sin never did, or ever can exist; he inhabits eternal duration, and fills infinite space; but sin cannot possibly subsist, either in duration or space, only so far as it possesses some creature. And in those creatures, where sin has no residence, there Christ dwells in his uprightness; and in those creatures, where sin prevails, Christ must reside in his sustaining power; otherwise the creature could not subsist, and consequently sin could have no being. Therefore, he is sufficient to dispossess sin.

Matt. xviii. 10.
Heb. xii. 23.

Isaiah x. 25.

2. *What form doth Christ bear.*

A. He is the *express image*, and *form of God*.—Therefore, all the glories, beauties, and excellencies, that ever were beheld by men or angels, shine in him. For all that is precious, or desirable, must either be in God, or in some part of the creation; but there never was any discovery of the glory of God, but as it shined in the face of Jesus Christ; nor was there ever any beauty, or excellency in any creature, but what was received from him. Therefore, Christ is the perfection of beauty; the glorious mirror of all perfection, created and uncreated; the glory-sun, in whom meet, and center, all the resplendent rays of *light and glory*.

Phil. ii. 6. Col. i. 15.
Heb. i. 3.

Hag. ii. 7. 1 Tim. iii. 16.

Luk. x. 22. Joh. i. 18. xiv. 9. 2 Cor. iv. 4—6.

Rom. xi. 36. 1 Cor. viii. 6. Col. i. 16, 17, 19.

Cant. v. 10—16.

Isa. xxxiii. 17. Rev. i. 13—17. Luk. ix. 26.

Wherefore, those bright beams of holiness, which proceed from Christ are sufficient

Heb. ix. 14.

Rom. viii. 33, 34.

Jer. xxxii. 17—27
—36,—41.

Exod. xxxiv. 29,—
35.

Ezek. xvi. 14.

2 Cor. iii. 18.

1 John. iii. 2.

Eph. v. 27.

Jude, 24.

sufficient to swallow up all the horrible appearances of sin; the glory of his grace is able to dispel every terrible aspect of wrath and damnation; his perfection of rectitude (from whom every creature received its original beauty) is sufficient to restore the native excellency of any creature, how far soever it has been ruined; or to communicate an excellency, equal, or superior, to what was lost by sin. And the rays of divine glory, that shine in the Son of God, are sufficient to transform, into his own likeness, every creature on whom he is pleased to reflect the lustre of his perfections; so that Christ is able to dissipate all the deformity brought by sin.

3. What number is contained in Christ?

Acts, iv. 12. 1 Cor.

viii. 6. Eph. iv. 5.

1 Tim. ii. 5. Mat.

xxviii. 19. 2 Cor.

xiii. 14. 1 Pet. i. 2.

1 John, v. 7. Col. ii.

9. Eph. i. 10.

Exod. xxiii. 21. Psal.

ix. 6. Eph. iii. 11.

Psal. lx. 5. Ma. lv.

8, 9. Heb. i. 2.

Joh. i. 1, 2, 3—18.

2 Tim. i. 10. John,

xii. 49. 50.

Psal. xl. 8.

Luke, i. 72.

A. His number is *One*, without division; his number contains *Three*, without multiplication.—And, in this number is contained all that is in God, and all that is in the creation of God.

All the divine perfections, all the wise counsels, all the immutable purposes, yea, all the thoughts, words, and works of God, are in Christ. In him are opened all the testimonies relating to the nature and will of God; by him are performed all the commandments of God; in him are fulfilled all the promises of God.—Christ gives being to, and upholds in being, every creature in heaven, earth, and hell. And every thought,

thought, word, and action, of every creature (whether they be *innocent* and *holy*, or whether they be *sinful*) are performed by power and wisdom, or permitted from the Son of God. Therefore, suppose the number of his divine *dispensations*, multiplied into the number of creature-*operations*, it must infinitely exceed all the numbers of sin.—

And further, to prove that Jesus is more than a match, to cope with all the numbers of sin; there has been a general rendezvous of all the infernal host; and the captain of salvation has been attacked and closely encountered by every warrior, both in the right and left wing; that is, every *temptation* to sin, and every *punishment* merited by sin.—And, having spoiled all principalities and powers, and led captivity captive, he now abounds with all rich mercies, and all spiritual blessings, for his people.

Mark i. 13. Heb.
iv. 15. Isa. liii. 4, 5.
6. 1 Pet. ii. 24.

Col. ii. 15. Psal.
lxviii. 18. Psal. li. 1.
Acts iii. 26. Psal.
lxxi. 15. Eph. i. 3.

4. *What is the measure of Christ?*

A. He cannot be described by any *measure*. For he is incomprehensible, infinite, and eternal. And as his nature is divine, and his glory cannot possibly be circumscribed, nor does his perfection come within the reach of any dimension, so is his love and grace, passing all the knowledge of men and angels.

1 Kings, viii. 27.

Job xi. 7, 8, 9.

Eph. iii. 17, 18, 19.

In height, he is *far above all heavens*, and above every creature, thing, or name: he reigns invincible, above all the attempts

Eph. i. 21. iv. 10.
Phil. ii. 9, 10.

Rev. iii. 21. v. 6.

Deut. xxxiii. 27.

Rom. xi. 33.

Psal. xl. 2. lxxi. 20.

cxix. 1.

Jon. ii. 2. Zech. ix.
11.

Jer. xxxi. 3. Mic.

v. 2. John xiii. 1.

Heb. ix. 15. xiii. 8.

—20, 21. Psal. ciii.
17.

Mal. iii. 6.

Jam. i. 17.

Rom. v. 20. viii.
33, 34.

Isaiah, xliii. 5, 6.

Eph. ii. 12, 13.

Psal. ciii. 12.

Mic. vii. 19.

tempts or designs of sin, in the midst of the throne, where sin never was, or ever shall be, able to ascend.—In depth, below all the *deeps* of *sin* and *misery*; below all the *deeps* of *death* and *hell*. Therefore, is able to sustain his people in the utmost distress; to raise them up from the utmost depths of darkness; and to save them from sin's lowest abyss.—In length, from everlasting to everlasting. The new covenant, of which he is mediator, and all the blessings thereof, are everlasting; therefore, it is not possible that sin should ever extend itself beyond the limits of his grace: because his grace is boundless, without beginning, and without end: or that it should find a vacancy in his goodness; because that is perpetual and immutable.—In breadth, beyond all the *aboundings* of *sin*. And therefore, how far soever sin has separated any creature from God, from their primitive excellency, or from the enjoyment of any blessing; Christ is all-sufficient to bring them near, and to remove sin as far off.

5. *What weight doth Christ bear?*

A. He is not to be described by any *balance*.—Nothing can ponderate against him, to whom all creatures are lighter than vanity, or like the small dust, whose weight is imperceptible; at whose approach the earth and the heavens *fly away*.

And

Psal. lxii. 9.

Isaiah, xl. 15---17.

Rev. xx. 11.

And as for the weight of sin, it has been laid upon Christ, in all its heinous nature, aggravations, guilt, condemning power, just deservings, and dreadful effects; with whatsoever is ponderous, piercing, or offensive in it; it came upon him in all its force, like *thick clouds*, with *hailstones*, and *coals of fire*; and he did actually bear it, in his soul, and in his body. He sustained the curse due to sin, like an impregnable rock. His dying for sin, did not shew any want of power, (but depth of love) since he had *power* to lay down his life, and *power* to take it again.

Isa. liii. 6, 10, 11, 12. Zech. xiii. 7. 2 Cor. v. 21. 1 Pet. ii. 24. iii. 18. Psal. xxii. 12, --18. Joh. xviii. 11. Luk. xxii. 44, --53. Mar. xv. 34. Heb. v. 7. Psal. xviii. 12. Mar. xiv. 33, 34. Rom. iv. 25. v. 6, --8. viii. 32. Gen. xlix. 23, 24. Mat. xxviii. 18. Joh. x. 15, --17, 18. Acts, ii. 24. v. 30. x. 40. Rom. vi. 9. 10. 2Cor. xiii. 4. Rev. i. 18.

And Christ hath removed sin: he hath taken away and extinguished it; yea, he hath so far vanquished, and extirpated it, that the curse, and condemnation thereof, can no more be found; the aggravation, and guilt thereof, can no more be remembered.--And he is purging out, and will effectually eradicate, from his people, all the the pollution, and all the concomitants of sin, so as nothing of the nature, nor any remains of the effect, nor any consequence, or production of it, shall have a being any more.

Zech. iii. 9. Isa. xxvii. 9. xlv. 22. Dan. ix. 24. Joh. i. 29. Jer. l. 20. Isa. xliii. 25. Lev. xvi. 21, 22. Jer. xxxi. 34. Rom. xi. 27. Heb. x. 17. Isa. i. 25. Ezek. xi. 19. xxxvi. 25, 26, 27. xxxviii. 23. Zech. xiii. 1. Mal. iii. 2, 3, 4. 1 Joh. i. 7, --9. Rev. i. 5. xiv. 5. xxi. 3, 4. xxii. 3. 4. Jer. xxxi. 12,

6. *What is (and wherein lies) the power of Christ?*

A. He hath all power in heaven and in earth; which nothing can destroy, repel, or withstand. He is the creator, sustainer,

Mat. xxviii. 18. Isa. xxvii. 4. Dan. iv. 35. vii. 14. Jer. v. 22. xxvii. 5. xxxii. 17.

Job, xxxviii. 4. 33. sustainer, benefactor, and sovereign dis-
 Isa. xl. 26. Mat. viii. 27. Heb. i. 3. 2Pet. iii. 7. Rev. iv. 11. --He hath power over all his enemies,
 Psal. ii. 9. 1Cor. xv. 25. 1Chron. xvi. 21. 22. Luk. viii. 30. 31. to destroy their being; to reduce them
 32. Rev. xx. 2, 3. to subjection, though against their
 2Theff. i. 9. Psal. cx. 3. Col. i. 21. wills; to punish them with everlasting
 Eph. ii. 16. Gal. i. 23, 24. destruction from his presence; or to
 Cant. iv. 7. Heb. ix. 28. Isa. xlv. 17. lxi. convert them from their rebellions, and
 i. Ezek. xxxiv. 16. Mat. i. 21. Nah. i. 15. Zech. ix. 8. xiv. make them willing subjects.--And he
 21. Isa. lx. 18. Dan. xii. 3. hath power to extirpate sin out of the
 Joh. xvii. 2. Eph. i. 3. Phil. iii. 21. 1Joh. iii. 2. 2Tim. iv. 8. Rev. vii. 15, 16, 17. souls of his people; to deliver from
 1Cor. xv. 53, 54. 2Cor. v. 4. every malady that it has brought; to
 secure from all the evils, from all the
all eternity.--Yea, has power to enrich
 his saints with all spiritual blessings in
 heavenly places; to dignify their na-
 tures, and raise them to the highest
 degree of perfection; and to communi-
 cate to them the brightest rays of
 heavenly glory, in *immortality*.

Rom. ix. 5.

Mat. xi. 27. John, iii. 35.

1Tim. ii. 5.

Heb. viii. 6. ix. 15.

Eph. i. 22, 23. v. 23.

Col. i. 18.

Psal. lxxxiv. 11.

John, i. 16.

The power of Christ consists in his
 divine omnipotence, or being God over
 all; &c. All things are in his hands,
 hence he hath a *despotick* power; he is
 mediator of the better covenant, hence
 he hath a *saving* power; he is head over
 all things to his church, hence he hath
 a *communicative* power, to bless his
 elect with grace and glory.

7. What is the loudness of the voice of
 Christ?

Psal. xxix. xlv. 6.

Job. xxvi. 11.

Heb. xii. 26.

A. This is known by its *effects*.--

1. The powerful voice of Christ moves
 all the powers of nature; the heavens
 shake,

shake, and the earth melts.--2. It brings vengeance and destruction upon all his enemies.--3. It sounds to the uttermost bounds of the creation; none of his chosen people can be so far off, but his voice can reach them.--4. His voice pierces through every intervening obstacle; no depth of misery, no grave of sin, no hardness of heart, no blindness of mind, no enmity against God, no hellish tumult in the soul, no worldly temptation, no vanity of mind, no plague of the heart, nor any terrors of wrath, or any thing that can possibly interpose, are able to hinder the joyful sound of grace from the soul, when Jesus speaks, and the Lord opens the heart.--5. The effects of the operations wrought by the voice of Christ, are many; it is so powerful, as to raise dead souls out of their sins, and dead bodies out of their graves; so clear and distinct as to be understood by all his people; and so sweet and pleasant as to ravish their hearts, and spread joy through all their powers.--6. His voice is so loud that it entereth into the ears, and into the bosom of his Father; so as it is always heard, and always answered.--7. So loud is the voice of his *redeeming blood*, and his *prevailing intercession*, and the peace that resounds from it, that the clamours of sin cannot be heard, either before the *throne of God*, or in the *conscience*.

8. What is the nature of Jesus Christ?

A. It

A. It is perfect *abstracted holiness*; or superlative purity, and excellency; such as no creature in heaven or earth can claim, or pretend to vie with. The brightest luminaries are dark before him; the most exalted intelligences are conscious of imperfection, and veil their faces in his presence, with profound reverence, crying, *Holy, Holy, Holy.*--So holy is his nature, that no poison or impurity can possibly touch him; nor any uncleanness abide in his presence. He cannot look upon any unclean thing; nor can any unclean thing look upon him.--The holiness of his nature sanctifies every *person, place, or thing*, where he pleases to manifest his presence. And his purifying virtue cannot fail to be a sufficient antidote against all the poison of sin, to heal every disease, and remove every plague thereof; since his grace is so diffusive, and it is his delight and constant employ, to *save his people from their sins.*--His healing and cleansing grace, is so influential, that a touch (even of the hem of his garment) produces a cure, so penetrating, as to reach the deepest retreats of the soul; so balsamick, as to cool every inflammation, and remove every torture of sin; and so efficacious in its operation, as no malignant humour, nor mortal potion, can prevent its effect. This is that infallible medicine, which succeeds, when all other things fail,

9. *What is the depth of the wisdom of Christ?*

A. He is *God only wise*, the true wisdom of God; to whom all the craft and subtilty of creatures is mere folly. —Christ is omniscient, to know all things *that are*: His Father's whole will; all that has any existence in every creature; and all the deep machinations, delusive forms, and dark haunts of sin, with all the progress and effects thereof. —He is wise, to search out, and unravel all the subtilties and deceits of sin; to disconcert all its measures; and to deliver his people from all its enchantments: by pure light to expel the darkness, and by truth to expose falshood; to distinguish between truth and error; and separate the precious from the vile. —He is prudent to determine, and dispose all things that *shall be*; to bring his people out of darkness, and illuminate them with the light of life; to cause them to know themselves, and their miseries by sin; to bless them with the knowledge of the only true God, and the blessings freely given them in him; to prevent the deceptions of sin from seducing their minds, or bringing them any more under its dominion; to direct the communications of his grace in season; to answer their necessities; to order his providential dispensations to work together for good; and to conduct all his little ones with ho-

nour

Rom. xvi. 27. 1 Tim. i. 17. Prov. viii. 12, 14. 1 Cor. i. 19, 20, 24. Matt. ix. 4. xi. 27. Joh. i. 18. ii. 24, 25. v. 20. Heb. iv. 13. Ps. xciv. 7--11 Job xxvi. 6. xxxiv. 21, 22. Prov. xv. 11. 1 Cor. iv. 5. Rom. xi. 33--36. Eph. i. 7, 8, 9. Isa. xxviii. 17, 18. Ezek. xiii. 22, 23. Joh. viii. 12. Phil. i. 10. 1 Joh. i. 5. ii. 8, 21, 27. iv. 6. Jer. xxxi. 34. Col. i. 13. Psal. xli. 4. li. 3, 4. Rom. vii. 18. 1 Cor. ii. 6--13. Eph. iv. 21. 1 Tim. i. 15. 1 Pet. ii. 9. Isa. xlii. 7. Psal. xxxii. 8. Rom. vi. 14. Jer. xxxi. 9. Ezek. xxxiv. 26. Rom. viii. 28. 1 Isaiah lii. 12.

Pfal. xxxiii. 11.
Prov. xix. 21. xx. 30
Isaiah xlv. 10.
Micah iv. 12.

nour and safety to his eternal kingdom. — His wisdom is unsearchable; no design can be formed to frustrate any of his purposes; for his *counsel shall stand*.

10. *What are Christ's weapons? and in what manner doth he fight?*

Pfal. xlv. 3, 4, 5.
Rev. vi. 2.
Acts ii. 37.
Heb. iv. 12.

A. The alone weapon with which he makes war, is his *word*. — Christ is represented on horse-back, to shew his swiftness and warlike appearance; with a bow to shew his strength; with arrows, to shew how exactly he hits the mark, striking the heart; and with a sword, to shew how sharp he cuts, dividing one thing from another: but all these are but emblems of that one irresistible weapon, *The word of God*.

Isa. xi. 4. Hof. vi. 5.
John xii. 48.
2 Theff. ii. 8.
Rev. xix. 15, 21.
xx. 9, 10.

1 Pet. i. 23, 25.
Rom. i. 16. Matt.
xxiv. 35. Jer. xxiii.
29.
Joh. vi. 63. 1 Theff.
i. 5. Luke xi. 22.
Act. xix. 18, 19, 20.

Luke iv. 18.
Eph. vi. 17.
Rev. xii. 11.

By his quick and powerful word he vanquishes all enemies; and, by the same word, he will judge all creatures, and consume all that dare rebel against him. This word endureth for ever; and no adverse power can destroy or wear it out; nor is any creature able to withstand it: for, by this *sword of the Spirit*, Christ breaks through all the opposition, and destroys all the power of sin; drives it out of its close quarters, and delivers his children from its tyranny. And the same word, being full of grace, is a preservative from all the attacks of horror and despair; and a defence against all the fiery darts of satan.

The

The way of Christ's making war, is *in righteousness and judgment*. — And herein appear his prowess, conduct, and dexterity; for when he comes to rescue his people, he finds them coupled with sin, cemented as close as the flesh and bone, joints and marrow, or soul and spirit; yet, he manages his weapons with that *masterly skill*, as never to strike a stroke in vain; or by an inadvertent shot to annoy any of his friends, while he wounds his enemies. He never fails to save the soul, and destroy the sin. No obstacle can be so difficult as to baffle him; nor so intricate as to confound him; nor any enemy so powerful as to withstand him, nor so subtle as to escape him—They that experience the power of his word in their hearts, can witness the convincing, humbling, quickening, attracting, transforming, comforting, and establishing *power thereof*.

Rev. xix. 11.

Psal. lxxviii. 12.

Psal. cxix. 25-83.

Rev. i. 16. ii. 12, 16.

xix. 12, 13.

Isaiah lv. 11.

Psal. xci. 7.

Zech. iii. 2.

Luke iii. 17.

Isaiah xxvii. 4.

Psal. ii. 9.

Rev. ii. 27.

Acts xx. 32.

11. *What are the victories, and dominions of Christ?*

A. *His right-hand and his holy arm hath gotten him the victory.—He hath broken the gates of brass, and cut the bars of iron in sunder.—He hath triumphed gloriously.—Every thing within the creation of God is subjected (or in subjection) to his sovereign disposal; for he must reign, till he hath put all enemies under his feet.—He hath bruised the serpent's head; he hath spoiled principalities and powers; he hath swallowed*

Psal. xcvi. 1. cvii.

16.

Exod. xv. 1.

Phil. iii. 21. Heb.

ii. 8.

1 Pet. iii. 22.

Psal. cx. 1. 1 Cor.

xv. 25, 26.

Gen. iii. 15.

Col. ii. 15.

up

Isa. xxv. 8. 1 Cor. xv. 54. Psal. xci. 13. on all the power of the enemy; he hath
 Luk. x. 17, 18, 19. destroyed all the works of the devil;
 1 Joh. iii. 8. Rom. vi. 6—14, Psal. lxviii. 18. he hath taken away the dominion of
 sin; he hath *led captivity captive*.

Isa. xlii. 7. xlix. 9. And now he proclaims liberty to the
 lxi. 1. captives, freedom to the prisoners, and
 deliverance to them that are bound.

And all the powers of earth and sin,
 death and hell, are not able to detain
 Zech. ix. 11, 12. them; for *Jesus* hath gained the victo-

ry, and he gives the victory to all his
 1 Cor. xv. 57. chosen; and causeth them to triumph
 2 Cor. ii. 2. over all enemies, infernal, external,
 Rom. xvi. 20. 1 Joh. v. 4, 5. 2 Cor. x. 4, internal, and eternal. And henceforth
 5, 6. Rev. xx. 6. all his children wear this motto, *More*
 Rom. viii. 37. *than conquerors, through him that loved*
us.

And as for his dominion, God the
 Psal. ciii. 19. John xiii. 3. Father hath (without reserve) *given all*
things into his hands; and he rules with

despotick power over every thing in
 Phil. ii. 9, 10, 11. heaven, earth, and hell. He holds all
 Rev. v. 8—14. his elect in his hand, as jewels in his
 Psal. cxxxv. 4. Isa. lxii. 3. Zach. ix. 16. crown; and all other parts of the crea-
 Mal. iii. 17. 1 Cor. iii. 21, 22, 23. 2 Cor. iv. 15. Eph. i. 21, 22. tion he holds at his command, in actual
 iii. 15. Heb. i. 14. readiness to serve his church, and the
 Pl. cx. i. cxlix. 4—9. subjects of sin (who are not willing that
 2 Pet. ii. 4. Jude 6. he should reign over them) he holds
 Rev. iii. 9. Luk. xix. in chains, and makes them his foot-
 27. stool.—Therefore, there is no inchant-

Num. xxiii. 23. ment against Christ, or against his chil-
 Matt. xvi. 18. dren; nor can the gates of hell prevail

Heb. vi. 17—20. against his church, or against any in-
 Psal. xci. 1, 4. dividual soul that flies to the Son of
 Isa. xl. 22, 23. God for *refuge*. For he is absolute so-

vereign

vereign in all the creation of God, and his elect are his *peculiar treasure*.

Deut. xxxiii. 12, 26.

12. *What is the age, or duration of Christ?*

A. In his divine nature he is *absolutely eternal*; for the *Father, the Word, and the Holy Ghost*—are one. *Whose name alone is JEHOVAH, the everlasting God, who only hath immortality.*—And the essential living God, who is self-existent, independent of all beings, the life and being of all creatures, and in himself unchangeable, must be without beginning, eternally enjoying himself, when neither sin had a being, nor any creature did exist.

1 John v. 7.

Psal. lxxxiii. 18.

Gen. xxi. 33.

Rom. xvi. 26.

1 Tim. vi. 16.

And in his human nature he is the *first-born of every creature, set up from everlasting, possessed of God in the beginning of his way; the beginning of the creation of God.*—These things cannot be spoken of his divine nature; whose essential perfection admits of no advancement or progression; nor can be set up, or born. Neither of the open, and actual existence of his human nature; which, so considered, is really a work of God; whereas Jehovah possessed him *before his works of old.* But the mystery of his will, the fellowship between the divine and human natures, or the dignity of his human nature; in union with the divine, are here intended. In which capacity he was conceived,

Col. i. 15.

Prov. viii. 22, 23.

Rev. iii. 14.

Mal. iii. 6.

Rom. iv. 17.

Eph. i. 9. iii. 9.

Psal. lxxxix. 27.

John xvii. 5. 24.

Prov. viii. 30.

Col. i. 16, 17.

Prov. viii. 22--31.

1 Cor. viii. 6.

Psal. cxxxix. 16.

Col. i. 18.

Eph. i. 22, 23.

Psal. xc. 1, 2.

John i. 16, 17.

Heb. i. 3.

John xvii. 26.

Isa. xlii. 1.

John i. 14.

Col. i. 19. ii. 9.

Mic. v. 2. 1 Tim.
iii. 16.

John xvii. 6—10.

Jer. xxxi. 3.

Prov. viii. 31.

Isa. xlviii. 8.

Psal. cxxxix. 2.

ed, brought forth, and set up, in the infinite mind, and eternal counsel of God; wherein he was beheld in the perfect view of his Father, as his everlasting delight; being the very original in Jehovah's grand design, and the foundation of all his works; whose purposes being unchangeable, and his decrees unfrustrable; he beholds all things immediately present with himself; therefore, in the infinite perfection of the divine mind, Christ stood, prior to all sin and misery.—From which unconceivable period, or rather eternal duration, he was (in the same mysterious design) the head of his church; the dwelling-place of his people; the inexhaustible treasury of grace; the vital fountain thro' whom all blessings flow to God's elect; who, being the image and delight of the Godhead, is the center of love; thro' whom the love of God proceeds; and in whom the Father delights in his children; for it is to be observed, that the human nature of the Son of God never was alone, but always stands in the eternal word; and all the fulness of the Godhead dwelling in him: neither is his divine nature manifested to us alone; but all his *goings forth* are in the woman's seed. He, therefore, was the life and glory of his people; and they were his portion and delight; the objects of his unchanging love before they became objects of wrath by sin.—And forasmuch as God, in his eternal omniscience, foresaw the introduction, progress, and

and dreadful effects of sin, he did verily fore ordain, before the foundation of the world, that his beloved Son should stand as mediator between God and men; that he should (according to the tenor of his suretyship) bear the iniquities of his people; that he should be their redeemer, their righteousness, and their eternal salvation; *That whosoever believeth on him, should not perish, but have everlasting life.* Therefore, the salvation of God's elect was secure, in Christ, before sin had so much as a conception. —And as to his continuance, in his mediatorial office, it is for ever, unchangeable; or, 'till time shall be no more; when sin shall be extinct; and his whole church shall be presented, in the perfection of the Son of God, complete, without blemish, in the presence of the Father's glory: and, from thenceforth, he shall shine in his essential glory; and his church shall shine in his communicated glory; and he shall reign with his saints, and they with him, world without end. Amen.

The fourth part of the question answered; or the reparation made by Christ, for the damage done by sin.

It appears undeniable, in every description given of the monster, sin, that Christ is superior to it; and, consequently, he must be able to destroy it. And

Isaiah xxxiii. 22.

Rom. iv. 15. v. 13.

Isaiah xlii. 21.

Col. i. 17.

Heb. iv. 12, 13.

Gal. iv. 4.

Mat. v. 17, 18, 19.

Luke xvi. 47.

Rom. iii. 31.

Isa. ii. 3. viii. 16.

xlii. 4. li. 4.

Rom. vi. 14.

1 Cor. ix. 21.

Psalm xix. 9.

as he is the author and maintainer of the holy law (of which sin is the transgression) he is sufficient to restore the honour of his own law. And as he is not only superior to sin, but to every created being, and the essence of every creature subsists in himself; he is certainly able to distinguish, and divide, between the nature, and the putrefaction of the creature. Therefore, he is undeniably sufficient, with respect to his own perfection, to extinguish all the mischief done by sin. The only remaining enquiry is, *Whether he has done, or certainly undertaken to do it?*

1. Christ hath done the greatest honour to the holy law, in regard to its authority; in that he, who is the Holy One of God, became a subject to it: he recognized the law in all its holy commandments; and he himself is become guarantee, to see due honour to all the precepts of it.—And he hath engaged to bring all his people into proper subjection to it. For, tho' the word says, to believers, *Ye are not under the law*; the meaning cannot be, *Ye are not under the obligation of it*; but, *Ye are not under it as a legal covenant*. For all the children of God are under the law, as creatures; but not under it, as believers; because Christ has made atonement for their sin. So long as they remain creatures of God, they must be under his law, considered *simply as a law*, but not

as a broken law; since Christ has fulfilled it for them. They are under the commandment but not under the curse; Gal. iii. 13. for Christ has redeemed them from it. Psal. cxix. 105. They are under its direction, but not under a spirit of bondage; for Christ has made them free. So then, it is only those concomitants of the law, relative to sin, which the saints are not under; nor is it possible they should be under them, considered as believers in Jesus; Dan. ix. 24. for sin being taken away by Christ, 1 John iii. 5. there is nothing for the condemnatory Rev. i. 5. part to take place upon. But, whatsoever is essential to the law itself, the Psal. i. 2. cxix. 47. heaven-born soul is under; and it is his 48. Rom. vii. 22. delight so to be.

2. Christ hath rendered ample obedience to the whole law; his whole life was perfectly conformable to every command and precept of it; he also yielded obedience unto death, subjected himself to the curse, and suffered all the penalties that the sins of his people did deserve, or the just law did require. — And he hath likewise undertaken to bring all his people to a practical obedience to the holy law. Pf. xl. 8. Mat. iii. 15. Joh. iv. 34. v. 30. vi. 38. viii. 29. Isa. liii. 4-12. Joh. x. 15. 2 Cor. v. 21. Gal. iii. 3. Phil. ii. 7, 8. 1 John iii. 16. 1 Pet. ii. 24. iii. 18. Zech. x. 12. Luke i. 73, 74, 75.

3. Christ hath always retained the righteousness of the law in his heart; 30. Heb. iv. 15. vii. his mind did never deviate from it; nor 26. Luke xxiii. 41. did any pollution ever enter his soul; 1 Pet. ii. 22. but his whole nature perpetually remains an unmolested habitation of God's Mat. xxvi. 42. John xviii. 11.

God's

Deut. vi. 6. Pſal. xxxvii. 31. Jer. xxxi. 33. xxxii. 39. Ezek. xxxvi. 26, 27. God's holy law.—And he hath engaged to put it in the hearts of his children, and to write it in their minds; and so to impreſs it upon their ſouls, that it ſhall abide forever. And it is the experience of God's choſen, that, by his grace, their wills are wrought into a holy conformity to the will of God.

Rom. viii. 2, 3, 4. Gal. v. 22, 23. Eph. v. 9.

4. Chriſt hath honoured and magnified the law to the higheſt degree that is poſſible for its glory to be advanced: for, whatſoever was its proper due, from creatures, has been fully rendered unto it, by him that made all creatures.—

His nature is a lively representation of the perfection of its holineſs; or rather, the law is a representation of the holineſs of his nature. His life was one continued courſe of ample conformity to all its requirements; his death was a compleat ſurrender of himſelf to its juſt ſeverity; his exalted ſtation, before the throne of God, as advocate for his people, is a continued vindication of the honour and glory of the law; inasmuch as it is his own perfect ſatisfaction, made to the law, which he there pleads as the juſtifying righteouſneſs of his people. And, when he comes in his glory, at the great day, it will be to diſplay the enſigns of the glory of the righteous law, by which he will judge the world.—And, in honour of this righteous Governor of the creation, Chriſt (by his ſpecial grace in the hearts of his children)

Iſaiah xlii. 21.

Mark i. 24. Luke i. 35. iv. 34. Acts iv. 27, 30.

Act. x. 38. Heb. i. 9.

1 Pet. ii. 22.

Heb. ix. 12. x. 10, 11, 12. 1 Joh. ii. 1.

Jer. xxiii. 6.

Rom. iii. 4, 5, 6.

children) renews and purifies them, and makes them love, desire, and rejoice in the holy law, with all their souls; and to delight in the excellencies thereof, more than in any thing they can enjoy, behold, or desire, below the sun: and they shall continue to delight therein, for ever and ever.

John, v. 2, 3.

Psal. xix. 7,--10.
cxix. 72.

Thus the honour, glory, and dignity, of his perfect system of rectitude, the divine law, does, and will, shine much more conspicuous, through Christ, than if it had been never violated by sin.

And, concerning the loss sustained, and ruin brought upon mankind, by sin,

1. Christ restores, to his elect, perfect purity, and uprightness; and will perform his work in them, until he has compleatly made them free from all filthiness, pollution, irregularity, or depravity whatsoever; and will so perfectly *finish his work*, that they shall stand compleat in holiness; adequate to the ultimate perfection of the holy law, and *without fault* before God.

Isaiah, lvii. 2.

Cant. iv. 7.

Eph. i. 4.

v. 26, 27.

Col. i. 22.

Tit. ii. 14.

1 Pet. i. 15, 16.

Zeph. iii. 13.

Jude, 24.

Rev. xiv. 5.

2. Christ shall bring all his children to bear his own image; not only his image of moral rectitude, but his image of heavenly glory; and crown them with glory and honour; not only in setting

Psal. xvii. 15.

1 Cor. xv. 49.

Rom. viii. 29.

2 Cor. iii. 18. iv. 11.

Phil. iii. 21.

1 John, iii. 2. setting them over the works of his
 Heb. ii. 11, 16. hands, in this lower world, but in
 1 Pet. ii. 9. making them kings, and priests, unto
 Dan. xii. 3. God: and shall make them the most
 Mat. xiii. 43. excellent of all beings; not only to ex-
 Rev. iii. 21. v. 10. ceed all things in this world, but sur-
 Rom. viii. 17. passing all the glory of the angelick
 Rom. v. 20, 21. hosts, and all the dignities in the re-
 gions of light.-- Thus the saints shall be
 raised to a dignity, far more excellent
 than what man possessed *before his fall.*

3. Christ is set at God's right hand,
 supreme Lord and Governor of all
 things; not only in this world, but in
 the world to come. And whatsoever
 has an existence in the creation of God,
 is made subject to him. And the glory
 which Christ himself is possessed of, he
 gives to his church; and they shall reign
 together with him. For he makes
 them victorious over all their enemies;
 and every thing whereby they have
 been led captive, shall be led captive
 by them: through *his Spirit*, they
 mortify their corrupt passions; through
 the faith of *Jesus*, they overcome the
 world; and by *the blood of the Lamb*,
 they vanquish the princes of darkness.
 And, when the captain of salvation
 shall have compleated his conquests,
 for them, and in them, they shall sit
 with him, as joint-heirs in his throne,
 and his crown shall flourish on their
 heads for ever.

4. Christ

4. Christ is the great deliverer, who sets his children free from every evil, and every plague: for he took upon himself their sins, and their sorrows; and in his own soul, and body, he finally bore them away from all his people. The effect whereof, will issue in their perfect freedom, from every grief, bondage, or incommmodity whatsoever; and the salvation shall be eternal. Their souls shall be perfect in light; their bodies shall be incorruptible; and whatsoever they are, do, or enjoy, shall be *perpetual delight*.

Psal. xci. 10.
John, viii. 36.
Isaiah, liii. 4.
Matt. iv. 23. viii. 17.
Psal. xxii. 14, 17.
lxix. 1, 2, 3, 4.
Isaiah, l. 6. lii. 14.
Mark, xiv. 33, 34.
xv. 34. Luke, xxii.
44. Heb. v. 7, 8, 9.
Isa. lx. 20. Jer. xxxi.
12. Rev. vii. 16, 17.
xxi. 4. 1 Cor. xiii.
10, 12. xv. 42, 43,
44. Matt. xiii. 41.
43. Isa. lxii. 2, 3, 4.
lxv. 17, 18, 19.

5. Christ is the alone center, and repository of all good; not only natural, but spiritual, and eternal; and all the plenitude of blessedness dwells in him, in the highest perfection; and through vital union with him, and spiritual communications from him, his children are enriched with more exalted natures and more enlarged capacities, than what the human nature was possessed of, before the fall. And for their accommodation, he will appoint to them a kingdom, replete with all rich blessings, and abundantly stored with every good thing; which their more elevated natures can possibly enjoy, or desire. And these new enjoyments shall be free from all corruption; and all his saints shall regale themselves therein, to the *days of eternity*.

Joh. iii. 35. Col. i. 19.
Deut. x. 14. 1 Chron.
xxix. 11, 12. Psal.
lxxxix. 11.
Eph. i. 3.
1 Cor. xv. 45, 49.
Joh. x. 10.
Phil. iii. 21. Col. iii.
4. 1 John, iii. 2.
Luke, xii. 32. xxii.
29. Isa. lxv. 17, 18,
19. 2 Pet. iii. 13.
Col. i. 5. Heb. x. 34.
Rev. xxii. 1-5.
Matth. vi. 20
1 Pet. i. 4.
Isa. lx. 15. lxvi. 27.

6. Christ

Dan. ix. 24.

John, i. 29.

Heb. ix. 26. x. 12,

14.

Zech. iii. 9.

Rom. vi. 15. xi. 27.

Joel, iii. 21.

Phil. i. 6.

Heb. ix. 28.

Psal. xvi. 10.

Pf. xxiii. 4. xxvii. 3.

xxxiv. 5. xlv. 2, 3.

Isa. xii. 2 liv. 4, 14.

Eph. iii. 11, 12.

Heb. iv. 15, 16. x. 19

Luke, xxi. 27, 28.

Act. iv. 13. 1 Joh.

ii. 28. iii. 19. iv. 17

Rev. xiv. 3. xix. 7.

8. xxii. 4.

Pf. lxxx. 17. cx. 1.

Prov. viii. 30. Isa. ix.

6. Zech. xiii. 7. Phil

ii. 6.

Isa. liv. 5. Lam.

iii. 24.

Eph. i. 22, 23.

John, x. 30.

Psal. lxviii. 18.

cxlviii. 14.

6. Christ has already removed sin, in its condemning power, from all his elect, by the blood of his cross; and, from all his called, he has taken away sin, in its reigning power, by regeneration; and, in all the regenerate, he ceases not to pursue the destruction of sin, in its defiling power, by the sanctification of the Spirit; and, in all the sanctified, he will put a final period to sin, in all its appearances and consequences, at his second coming--All guilt, fear, and shame, are the effects of sin; and must necessarily cease, when the cause is taken away: therefore, the disciples of the Lord have boldness now, before the throne of grace; they have courage to confess his name, before all adversaries; and shall boldly stand before God, in the day of judgment: nothing in heaven, earth, or hell, can confound their countenances, nor dismay their hearts, for *Jesus is their confidence.*

7. Christ is the man of God's right-hand, his fellow, his delight, his equal, and his counsellor. He also is head over all things to his church; the husband, the portion, the life, and glory of his chosen. The union between him and his Father, is so absolute, and invisible, that he must inherit all his Father's perfections and glories; and the relation between him and his people,

people, is so close, and inseparable, that they must partake of all his fulness and enjoyments. Therefore, in the Lord Jesus, they are made nigh to God, he dwells among them, and they dwell in his presence; all distances are removed; all interposing clouds are dispersed; and they enjoy sweet communion with JEHOVAH. Yea, he is their God, and their Father; and nothing can be able to separate them from his love; but they shall dwell in his bosom for evermore.

Zeph. iii. 17. Zech. ii. 10. Joh. xiv. 23. 1 Cor. iii. 16. 2 Cor. vi. 16-18. Eph. ii. 13,--19. 1 Joh. i. 1, 2, 3. 2 Cor. xiii. 14. Isa. lxiii. 16.

Rom, viii. 38, 39. Rev. iii. 12.

Thus, through the infinite fulness of divine grace, and the mediatorial performances of EMMANUEL, there is a total extirpation of sin. Wrath is no more; death is vanquished; misery hath no place; for there is no more curse.—The honour of the divine law is amply restored, and abundantly magnified, and established, in its rights; with the utmost excellency, glory, dignity, and authority.—All that believe in Jesus, shall possess a far richer inheritance, than *Adam* did in Paradise: their relation to God is more near; their natures more dignified; their faculties more enlarged; their knowledge more extensive; their view of God's glory more clear; their enjoyment of God more abundant; and their standing more secure.—And they shall breathe in the pure air of divine love; regale themselves in the glories of everlasting light; and bathe in the uninter-

Gal. iii. 13, Rev. xxi. 7.

Psal. lxix. 4. Rom. iii. 31. Luke, xvi. 17.

Isa. lxiv. 4. 1 John, iv. 16. Rev. xiv. 1. 1 Cor. xiii. 12. Col. iii. 10. John, xvii. 24. Rom. v. 17. Rev. xxi. 3. Heb. xii. 28. 1 Cor. xiii. 8, 13.

Isaiah, lx. 19, 20. Psal. xxxvi. 9.

upted

Pfal. civ. 33.
 Eph. iii. 21.
 Rev. xiv. 2, 3.

upted streams of immortality, which
 proceed out of the throne of God, and
 of the Lamb. — And songs of adoration,
 joy, and triumph; shall sound from all
 the church, and resound through all
 the celestial domes, to the INFINITE,
 ETERNAL, THREE-ONE, world
 without end. Amen.

F I N I S.

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